ओ३म्

खण्डखाद्यसहस्त्रिका

भगवद्विभूतिपादः

(A Kavyam in Sanskrit running into 1000 verses)

First Volume—The Lord and His Estate. 250 verses

D. A. SOMAYAJI, M.A.,
Head of the Dept. of Mathematics,
W. G. B. College, Bhimavaram Andhra Pradesh.



प्रथमावृत्ति :
१९५९

मूल्यम्
रूप्यत्रयम्

प्राप्तिस्थानम् :—
धूलिपाल अर्कसोमयाजी,
गणिताचार्यः, कलाशाला, भीमवरम्,
आन्ध्र प्रदेशः ।

सिकिन्द्राबादनगरस्थैः :
अजन्ता प्रिण्टर्स
इत्येतैर्मुद्रितम्



बाबू राजेन्द्रप्रसादः

My humble homage to

BABU RAJENDRA PRASAD

OUR MOST BELOVED PRESIDENT OF INDIA

अतन्द्रे देवेन्द्रे दिवि भवति चन्द्रेऽपि गगने
प्रसादे राजेन्द्रे भरतभुवि कर्तव्यमिह किं
ततश्चातुर्मास्यां भजति खलु निद्रामिव दिवि
प्रभु श्शेषेशायी सकलजगतीमङ्गलकरः ॥

God Maha Vishnu, it is said, has been asleep from Ashadha Sukla Ekadasi. True it is ! Having appointed God Indra to reign in the Heavens, the Moon to reign in the Antariksha, and Babu Rajendra Prasad on the Earth, He has nothing to worry as it were and has gone to sleep unburdening his shoulders. Note:- The Bharat may be afterall one of the many nations, and may not rank among the leading; yet (the poet claims) the one voice of the Bharat which was once the cradle of the Vedic lore, which has been of late, the Mother of Mahatma Gandhi, and which is now under the care of the three great souls Babu Rajendra Prasad, Radha Krishna and Jawaharlal Nehru, has got enough moral force to invoke peace unto the humanity at large. Hence it is claimed that Rajendra Prasad is appointed as the custodian of the human race, though he happens to rule but one nation.

माता भारतभूः न्ययुङ्क्त जनताशान्त्यै भवन्तं क्षितौ
राधाकृष्ण बुधेन्द्र ! वेदशिरसां सारस्त्वयोद्घुष्यतां
नास्त्यन्यस्सदृशस्त्वयात्र वसुधाचक्रे यतस्ते गिरां
धारा शीनधराधराग्रगलिता गङ्गेव राराजते ॥

ठागूर् कवित्वेन च राजनीतिं
गान्धीमहात्मा भगवत्प्रपत्त्या
वेदान्तमार्गेण भवांश्च तद्वत्
समन्वितां चक्रुरियं त्रयीव ॥

पाश्चात्यविज्ञानसुवर्णयुक्तः
प्राचीनवेदान्तपरीमलश्चेत्
तदेव लोकस्य हि भागधेयं
भवत्यहो तद्भवतीति मन्ये ॥

The Bharat, Our Mother, has appointed you to carry her message, the voice of the upanishats, invoking peace unto Life at large, to the distantest corners of the world. Oh Radhakrishnan! Scholar of Scholars! You have no equal in this respect, all over the globe, for the flow of your words is nothing short of that Ganges that falls from the heights of the Himalayas.

Tagore brought the poetic vision to bear upon and sublimate politics; Mahatma Gandhi brought Devotion to the Divine to bear upon and sublimate politics.

The author dedicates this humble work

To



DR. S. RADHAKRISHNAN,
VICE-PRESIDENT OF INDIA

in whose voice
reverberates the message of the Bharat to the
humanity at large.

Whereas you have brought philosophy the science of sciences to bear upon and sublimate politics. Thus we have had as though the three-fold Vedic literature.

If the Gold of Western Culture is given to have the fragrance of the philosopy belonging to the Bharat, then that will be the fortune of the human race all over the world; I believe that synthesis has been achieved in your integral personality.

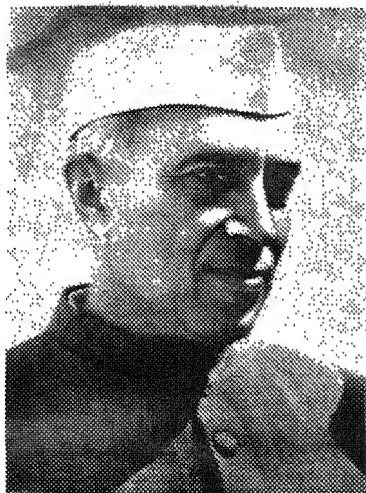
INTRODUCTION

A word of introduction is necessary to clarify the title of the book. This volume forms the first of four volumes altogether running into one thousand verses. Since most of the verses herein describe the place of man in the Divine Cosmic Picture I have termed it the Bhagavad-Vibhuti-Pada.

Nowadays very few there are in India who are writing in Sanskrit. Even the few writings are lost on the public for want of elucidation. Lest this should meet the same treatment, I have chosen to give side by side an English elucidation. Since it is not a translation, care is not taken to be literal in bringing out the meaning of the verses.

The famous Astronomer Brahmagupta wrote a book called Khanda Khadyaka. There it was explained as खण्डशः खाद्यते इति खण्डखाद्यं तदेव खण्डखाद्यकं । Since the meaning is very appropriate for a work of this nature wherein verses are written under various titles I have adopted the same name.

An appendix under the title "The Voice of the Upanishats" has been added, in which some of my thoughts are expressed dealing with the same subject matter. Though perhaps it appears disconnected with Sanskrit Kavyam, yet I have chosen to add it, so as to give a sort of completeness to my thought.



पं० जवाहरलाल नेहरू
भारत प्रधानामात्यः

1

धन्या ते जनुषा महापुरुष हे नेहरूप्रभो काश्यपी
शिष्यं त्वां समुपेत्य गर्वमभजत् गान्धीमहात्मापि सः
तेजो न्यस्य दिवाकरो हुतवहे यद्वत् प्रयात्यस्तमं
तद्वत् न्यस्य भवत्यहो दिवमगात् गान्धीमहात्मा निजं ॥

2

ते त्यागस्तव धीरता तव जगत्कल्याणदीक्षा जनान्
भक्तान् चक्रुरतश्च ते समभवन् त्वद्वाक्यबद्धादराः
नाविष्णुः पृथिवीपतिर्भवति यत् विष्ण्वंशभागस्यहो
आश्चर्यं नहि विद्यते यदि जनाः त्वामर्चयन्तीति यत् ॥

3

बुद्धिस्ते लोककल्याणे वाचस्सत्यप्रतिष्ठिताः
क्रिया तन्मार्गगा तस्मात् देवांशस्त्वं भवस्यहो ॥

4

न ते किञ्चिदवाप्तव्यं पदवी वा धनम् यशः
त्वामेव पदवी याति लोककल्याणदीक्षितम् ॥

5

त्वामेव नायकं यान्ति यथा रामं पुरा प्रजाः
निगूढपरमार्थी त्वं यस्माद्देवांशसम्भवः ॥

1

Our beloved Prime Minister, Nehruji, I call thee a Mahapurusha; our Bharat, nay, our Mother Earth is fortunate by thy birth on this soil. Even Mahatma Gandhi, who knew no pride otherwise, prided on thee as his worthy disciple (even as Krishna had a worthy disciple in Arjuna and coming nearer our times Ramakrishna Paramahamsa had one in Swami Vivekananda). Even as the Sun sets bestowing light on the Fire so did Mahatmaji place his Moral force in thee and went to grace the Heaven.

2

Thy sacrifice, thy courage, and thy spirit of service to the humanity at large, automatically command the respect of thy countrymen who therefore, show their highest respect for thy words and lead. It is said in our Scriptures that only one who is born as a deputy of the Divine is given to rule a nation and it is no wonder therefore if people worship thee as one such.

3

Thy mind is always preoccupied with a spirit of service to the human race; thy words are established in Truth and are uttered from the depths of Truth; and thy action sponsored by such a mind takes its course according to thy words, come what may. Art thou not therefore of Divine potentialities?

4

There is nothing that thou desirest, either position or wealth or fame; yet position seeks thee for executing the Divine programme of serving the cause of humanity.

5

People seek thee as a leader as in times of yore people looked to Rama as thier beloved king. Though thou never talkest of religion or spirituality thou concealest spirituality in thyself, for otherwise, how dost thou carry out a selfless Divine programme namely constant spirit of service to uplift a nation from out of its backwardness? Verily thou art carrying out nothing but a Divine mission.

मित्रप्रशंसा

उद्दराजकुले जात: मित्रमच्युतरामराट्
ददौ मह्यं महोत्साहं तमीशः पातु सन्ततं
गोकराजकुलाम्भोधिशीतांशुस्सुब्बराडिति
राज्यसभाप्रधानश्च मह्यमुत्साहमिच्छति
मानेपल्लिकुलश्चापि सूर्यमाणिक्यनामक:
कुरुशेटिकुले जाता: नागभूषणसोदरा:
तटवर्त्यन्वयो यश्च कृष्णमूर्तिसमाह्वय:
रामकृष्ण इति ख्यात: भूपत्यन्वयज: कवि:
तथा जानकिरामश्च राजवंशसुधाकर:
वेंकटाचलराजश्च शस्त्रविद्याविशारद:
लक्ष्मीपतिरिति ख्यात: राजवंशोद्भवस्तथा
मदीयकवितामेते स्वाद्रियन्ते यतो हि तान्
ईशः पायादिति ब्रूते मदीयकविता गिरं ॥
तंगिरालकुलांभोधिशीतभानुं द्विजोत्तमं ।
वीरराघवनामानं भगवान् पातु संततं ॥
शतावधानिनौ मित्रे श्रीनिवासाख्यसोदरौ ।
ग्रन्थोऽयं मुद्रितो याभ्यां सुंदरं तौ नमाम्यहं ॥

शुद्धिपत्रिका

पत्रसंख्या	पाङ्क्तसंख्या	मुद्रितपाठः	शुद्धपाठः
8	5	कृतः	कुतः
22	12	आश्चर्यं	ह्याश्चर्यं
30	4	बुद्बुदाभ	बुद्बुदाभं
40	7	कर्थं	कथं
41	8	does	doles
48	10	नुपुर	नू पुर
52	10	रात्रदिवं	रात्रिंदिवं
60	1	रहस्यान्यहो	रहस्याण्यहो
60	5	वन वा	वा न वा
82	7	आपो	यापो
89	15	Syllabii	Syllabi
106	7	रात्रंदिवं	रात्रिंदिवं
108	4	चिन्तायामि	चिन्तयामि
111	13	expended	expanded
113	25	Wadning	Waning
116	7	प्रभुस्त्वां	प्रभोस्त्वं
119	20	Devine	Divine
125	16	यभासः	यथासः
128	10	प्रोवाचुर्यदहो	प्रोचुर्यत्तदहो
129	16	मन्त्रोजण	मन्त्रोक्षणज
132	8	साथकतया	सार्थकतया
142	8	जिधांसा	जिघांसा
146	3	भूये	भूमे
165	1	my childish	a childish

APPENDIX

1	10	You	Thee
2	12	LawD	Law
3	11	be	(delete)
5	23	Spaace	Space
7	2	mani fessation	manifestation
9	4	and	an
19	11	windidg	winding
22	24	Speac	Speck
23	15	expands	expends
26	20	Soner	Sooner

विषयानुक्रमणिका



कविः

डी० अर्कसोमयाजी, एम्०ए०,

गणिताचार्यः

ॐ

पादोऽस्य विश्वा भूतानि

त्रिपादस्यामृतं दिवि

कृष्णयजुर्वेदः

The totality of cosmic manifestation is only a part of Him; much more lies beyond, immortal in the Heavens.

—*Krishna Yajurveda*

उपोद्घात :

1

श्रीमन्मद्गुरुपादपङ्कजयुगं नत्वा च गीर्देवतां
स्तुत्वा विघ्ननिवारणक्षममरं हैरम्बमंघ्रिद्वयं
आद्याचार्यमुखारविन्दगलितामाचम्य वाचां सुधां
बालानां मनसां विकासकमिदं काव्यं चिकीर्षाम्यहं ॥

2

गैर्वाण्यां कवितां करोमि नितरां वाण्यामदक्षोऽप्यहं
क्षन्तव्यं कविकीर्तिकामजनितं चापल्यमार्यैर्मम
काव्यं कीर्तिकरं सतीसममथ द्यावापृथिव्योरपि
स्वेच्छाधुग् भवतीति शास्त्रविदितं तस्मादसौ मे कृतिः ॥

INTRODUCTION

1

Having bowed to the feet of my Teacher, which are no other than lotuses, the abode of श्रीः i. e. Goddess of Wealth and Goddess of Learning as well (Ref. " ऋचस्सामानि यजूँषि साहि श्रीरमृता सतां " Veda—the three Vedas put together go by the name Sri and Amrita. The following Vigraha is intended here: श्रीश्च श्रीश्च श्रियौ; श्रियौ अस्मिन् गुरुपादपङ्कजयुगे विद्येते इति श्रीमत्; तच्च तद् गुरुपादपङ्कजयुगं च तथाभूतं ॥ Both Goddess of Wealth and Goddess of Learning are depicted as residing on a lotus. Vide पद्मालया and या श्वेतपद्मासना) and having bowed to the goddess of Saraswati, and again having invoked the feet of God Vighneswara, which have the power to remove obstacles from my way helping towards a successful completion of this work; having further performed the inauguration of this ceremony of this poetic work by drinking thrice from the nectar of literature that flowed from the lotus-faces of ancient poets (In the Hindu ritualism the inauguration of a ceremony begins with what is called आचमनं i.e. taking three sips of water uttering the words of the Lord), I propose to dabble in writing this humble work of mine which, I intend, to rouse the interest of young lads in Sanskrit poetry.

2

I am attempting at writing poetry in Sanskrit, which is acclaimed as the language of Gods in spite of my being unequal to the task; I crave the pardon of learned men, for, I am sponsored by a sense of vanity to acquire the fame of a poet. It is said that a work of poetry brings fame and helps to attain both a mundane glory as well as a Heavenly bliss and further plays the part of one's housewife (in correcting the vagaries of the wayward husband); hence this work of mine.

3

काव्यं कर्तुमपि प्रवृत्तिरधिकं पूज्येति तस्यां रमे
तत्सामर्थ्यवतैव कार्यमितिचेत् सत्यं समाधीयते
यास्यामीति वचोबलेन च फलं प्राप्नोति वाराणसीं
तद्वच्चापि करोमि काव्यमितिचेद् विन्देय किञ्चित्फलं ॥

4

महान्तो वाल्मीकिप्रमुखमुनयः पूर्वकवयो
बभूवुः ब्राह्मीवद् भरतभुवि साक्षाद्विलसिताः
किमन्यः कर्तुं कः प्रभवति पुनः काव्यरचना
मिति ह्रीमूढा मे किमपि रसना जल्पति वचः ॥

5

व्यवस्यन्ति ग्रंथान् रचयितुमनेके हि कवयः
परं तेषामेके सरसकविताबन्धचतुराः
खनन्ति क्षोणीं चेद् बहुषु खलु कूपाय बहवः
स्थलेष्वेके प्रायः बहुलजलधारां हि गमिताः ॥

3

It is deemed praiseworthy even to make a beginning to write a poetic work; hence I begin. If it is argued that only one who is equal to the task must venture in that behalf, true, but I answer this way. Elders say that a man, who says that he is going to Benares, already attains as much as by going to Benares; just in a similar manner, when I say I am going to write a poetic piece in Sanskrit, I believe I have already achieved something in that behalf.

(Ref- अहं काशीं गमिष्यामि तत्रैव निवसाम्यहं
इति ब्रुवाणस्सततं काशीवासफलं लभेत् ॥

4

Once upon a time there excelled in India poets like Valmiki, who were seers and as though incarnations of the Goddess of learning; who else can put his pen to the paper, if he realizes that. So saying my tongue prattles something obsessed by shame

5

Many poets try their hand at poetry; but it is given to some alone to write really good poetry which acquires a name even as many men attempt to sink wells for water; not all of them succeed in reaching the waters, only a few of them attain currents of water.

6

रसं लब्ध्वानन्दी भवति सकलो जन्तुरपि यत्
रसस्तस्माद् ब्रह्म प्रवदति तथा च श्रुतिशिरः
यथा वाह्यानन्दे लगति जनता ब्रह्मणि यथा
रमन्ते विद्वांसः कविरपि तथा काव्यविषये ॥

7

या देवी मनुजेषु शक्तिरतुला ब्राह्मीति संप्रोच्यते
या प्रापञ्चिकवाङ्मयेषु बहुधारूपा च राराजते
या प्रोक्ता कमलासनास्यवसतिर्वेदत्रयीमूर्तिका
जिह्वां मे मधुमत्तमां भगवती कुर्याद् गिरां देवता ॥

भगवत् स्तुतिः

8

श्रीमत्सूर्यसहस्रकोटिविलसद्ब्रह्माण्डभाण्डप्रभो !
मायाकल्पितदेशकालकलनालीलेन्द्रजालासुधीः !
व्यामोहक्षुभितप्रपञ्च ! भगवन् ! त्वद्भूतिमस्मादृशां
स्तोतुं साहसमेव; देहि सरसां वाचं तदर्थे शिवां ॥

6

It is said in the Upanishats that every creature, be it a man or an animal, acquires pleasure by attaining something which is palatable; that is why the Upanishat depicts Brahman as the quintessence of existence. Even as the animal rejoices in the outward pleasures like eating and drinking, even as pandits rejoice in the Brahman, just in a similar way, a poet rejoices in singing himself into poetry.

7

That Goddess of Learning, who is depicted as a Cosmic Power working in men towards a divinization from their human level, that Goddess of Learning who is manifesting herself in many forms in the world-literature at large, that Goddess of Learning who is described as residing in the face of the Creator in the form of the Vedas the eternal truths, may that Goddess of Learning instil sweetness into my tongue to sing the praise of the Almighty. Vide जिह्वा मे मधुमत्तमा etc.—Veda

GOD'S CREATION

8

Oh Lord of the Universe decorated with thousands of crores of Suns! Oh God! Who has created as though by jugglery a wonderful universe called by the scientist the so-called space-time continuum; the whole world is obsessed by ignorance unable to understand your creation which is a stupendous impenetrable enigma; who am I a pigmy to probe into your status and Lordship? Pray, give me, a sweet and auspicious tongue to say a few words in that behalf.

9

आसृष्टेः कति वा जनास्समभवन् लोके मृतिं सङ्गताः
राजानः कवयो महर्षिपदगाः तद्वच्च दीना जनाः
तच्चारित्र मथो तदीयसुखदुःखादीनि जानाति वा
यःकश्चित् भुवने द्युलोकपदगौ तौ सूर्यचन्द्रौ विना ॥

10

कस्मात् सृष्टिरियं प्रसर्पति कुतः कुत्रेति यःकोपि वा
नानाशास्त्रविचारणागतवया जानाति तत्त्वं न हि
व्यर्थं दृप्यति सर्व एव विवदन् यत्पण्डितम्मन्यता
दग्धः; कोहमहो तदत्र भगवन् ! ज्ञातुं रहस्यं तव ?

11

केचित् साम्प्रतिका बुधा हि गहनं तत्त्वं नराणामिति
प्रत्येतुं नच साध्यमित्यपि दृढं घोषन्ति यद्यप्यहो
तत्सत्यं यदि सर्वजीवित महो कूपान्धलीलायितं
वेदान्तप्रतिपादितं सकलमप्यर्थेन शून्यं भवेत् ॥

9

How many have not been born and have not died ever since the dawn of creation, Kings and Emperors, Poets and Prophets, Hermits and Rishis on the one hand and on the other an exceeding number of low-born and miserable, poor and decrepit, ignorant and stupid men? Is there now anybody who knows their history; what vicissitudes they had; what joys and miseries they had enjoyed and suffered while alive; perhaps the Sun and the Moon alone remember them all who have been watching everything from above.

10

Where from does this creation proceed, whereto and wherefore? Is there a single soul however scholarly he may be, who can give out the answer to this question? When that is so, who am I a pigmy oh! Lord! to know the secret of Thy Being?

11

Some modern agnostic scientists declare that the truth of existence is forever beyond our comprehension. If that be so, the entire life of man, however great he may be, is no more than that of a blind man capsized into a well; and further what all has been taught by the Vedanta and the Upanishats ceases to have any meaning.

12

अद्वैतं कतिचिद्वदन्ति च विशिष्टाद्वैतमन्ये बुधाः
द्वैतं केचिदभिप्रयन्ति च परे भिन्नान् पथस्सङ्गताः
सामान्यस्तु जनो गतानुगतिको नो तत्त्वचिन्तापरः
माया ते भगवन्नमेयपदवी सर्वस्य लोकस्य वै ॥

13

देहं धारयिता कथं जनगणः कर्मैव तत्कारणम्
मन्यन्ते विबुधाः तथा यदि ततःपूर्वं च देहो भवेत् ।
देहः कर्मसमुद्भवः तदपि तद्देहोद्भवं चेत्यहो
नादिर्भाति हि वृक्षबीजविधया को वा विजानाति तत् ॥

14

न ज्ञातुं यदि शक्यमस्ति जगतो लीला विचारः किमु
व्यर्थं तर्कपरम्परा विरचितेत्याक्षिप्यतेचे ज्जनैः ।
कर्तव्यं विबुधैः प्रयत्नमसकृत् ध्यानं तपश्चान्वहं
ब्रह्मज्ञा बहवस्तथा समभवन्नित्येव संश्रूयते ॥

12

Some scholars argue that Monism is the truth of life; some plead that qualified monism is the truth; some more say that the secret is nothing but dualism and in this way different men pursue different paths and an average man can never understand which of these he could verily follow and hence keeps silent over the inquiry. Oh God! The Truth of Thy nature is beyond the comprehension of anybody in this world; it is a divine algebra ununderstandable to mortal men; it is a divine logic and a magic to men.

13

How is it that a jiva an individual soul gets into a mortal coil; scholars say that the past Karma or action is responsible in that respect; if that be so, there must have been a body in the past as well to have done that past action; again to have had that body there must have been still a previous birth and so on. There seems to be no beginning just as in the case of a tree and a seed. Who-ever knows how to answer this problem ?

14

Some worldly men cry a halt to every philosophical inquiry saying that it is all metaphysics and it would be a wild goose chase to try to understand what could be never understood; but wiser men say that an attempt has to be made in that behalf; for otherwise we could not have had the galaxy of Rishis who are reported to have attained a glimpse into the truth.

15

सर्वे तत्त्व मिदं न वेद्यमिति यत् कृत्वा मतिं तद्गतिं
हित्वा लोकगतिप्रवाहवशगाः संसारगा एव हि
मध्ये कश्चिदहो जनः प्रभवति ज्ञास्यामि तत्त्वं तदि
त्येवं तीव्रतपश्चराम्समभवन् श्रीशङ्कराद्याः पुरा ॥

16

यथा रोदित्यन्धे तमसि निहितो दीपगतये
शिशुस्तद्वद्विद्वानपि भवति तत्त्वस्य गतये
न जानन् वाञ्छां स्वां गदितुमपि वा स्पष्टमपि तां
अविश्वासं यावन्नयति सकलं जीवितमहो ॥

17

यतो व्याधिर्देहे भवति सकलस्यापि मरणं
तदेवास्मान् ब्रूते वयमिह न शक्तास्स्वतनुषु ।
किमर्थं तस्मात्ते भवति खलु गर्वं मनुज ! रे
विजिज्ञासस्वैवं भवति तव मोहो विगलितः ॥

15

Most men are but automatons; they give up all pursuit of higher knowledge and live the life because they are given to live; they go their way but do not pause and think and thus lead the life of dumb driven cattle. But behold! Once in a way, one amongst a million there will be born a man who hath that fire in his bosom which begets in him a craving to understand the divine mystery. Such a man was Acharya Sankara!

16

Even as a child cries in the night, cries for the light only with a cry, just so and no more is even the greatest of scholars doing something as the desire dictates and leading a life which is a beating about the bush and is not endowed with a direct perception or light.

17

The very fact that even the greatest of men has been born into a mortal coil subject to disease and deterioration and the very fact that the strongest of men has one day to die a simple death must inform us that we are no masters of our own destinies; knowing this full well, why do you mortal men! arrogate to yourself a status which you don't really have. If you realise this all your pride vanishes of its own accord.

18

जन्तूनां जठरप्रदीपकतया यो भाति योऽश्नाति च
प्राणापानगती नयत्यथ च यस्सर्वेन्द्रियाधिष्ठितः
यो जानाति च मोदते प्रलपति क्लिश्नाति नानाक्रियः
चिद्रूपं तमुपास्महे प्रतिपदं लीलाविलासं प्रभुं ॥

19

प्रागव्यक्तमिवापि यद्विलसितं बीजाद्यथा भूरुहः
दिग्देशात्मकतामुपेत्य बहुधा भाति प्रपञ्चं यतः
आकाशः पवनस्ततश्च हुतवाडापश्च विश्वम्भरा
यस्यैव स्फुरणं विभूतिरखिलं तद्ब्रह्म वन्दामहे ॥

20

यो मह्यं हि ददौ तनुं च तनुते पोषं यदीया दया
तं नित्यं शरणं भजामि च समाधेयं च तस्मै मया
नाहं लौकिकवृत्तिरस्मि जनुषा लोकेऽपि सम्पातितः
सत्ये ब्रह्मणि सुप्रतिष्ठिततया वृत्तं यथा केन्द्रतः ॥

18

I pay my homage to that Supreme Consciousness, which it is that inspires hunger in all the creatures, and at once which it is that is fed; which it is that regulates inhaling and exhaling in them, which it is that presides over the working of the senses, which it is that knows through those sense-perceptions, which it is that enjoys, talks, suffers and does ever so many things and which it is that is all the play of this universe.

19

I pay my homage to that Supreme Divine, which was as though non-existent before creation but which was there in a potential form like the tree in a seed, and then which has unfolded itself into this space, time and matter, into this universe with its infinitely differentiated forms constituted by the Ether, Wind, Fire, Waters and the Earth.

20

I pay my homage to that Supreme Divine, which it is that brought me into this universe and which it is that sustains me; I am answerable to that alone in all my actions. Though by my birth I happen to be a member of this world of men, my life's programme has nothing to do with them strictly speaking inasmuch as my moorings are in the Nodus of Immortality even as the circumference of the circle is centred round the centre.

21

देव ! त्वां मनसा यदा प्रयतितं ध्यातुं तदानीं मम
ध्याने नैव कदापि भाति तव यन्नैर्गुण्यमुक्तं बुधैः
अन्नं स्वादु जलं तथा मधुपया रम्याणि वस्तूनि च
स्रष्टुर्भूतदया मया तव तु या बुद्ध्या सदा ध्यायते ॥

22

मार्ताण्डस्य मरीचिकाभिरभितस्तप्तो निदाघे पुमान्
श्रान्तिं क्लान्तिमुपेत्य भाग्यवशतो दृष्ट्वा नदीं निर्मलां
स्नात्वा वारि निपीय जीवनमरं ब्रह्मन् ! तदानीमपि
स्रष्टारं सलिलस्य तस्य यदि नो वन्देत किं वा नरः ॥

23

अन्नं यः पुरतस्ससर्ज भगवान् सर्वौषधं मे क्षुधः
पानीयं मधु जीवनं सुखकरं योऽधात् पिपासाग्रतः
चक्षुःश्रोत्रमुखानि चासृजदथो रूपादिसृष्टेः पुरः
तं वन्दे करुणाम्बुधिं त्रिजगतीभर्तारमीशं प्रभुं ॥

21

Oh! Lord of the Universe! When my mind begins to dwell on you, there in my prayer, never does your namelessness or formlessness appeal to me. On the other hand, your infinite kindness in having created delicious food, sweet water, nutrious milk and various other useful things of the world, appeals to me and commands my prayer to you.

22

Roasted by the haughty heat of the scorching sun of the Tropical Summer, if a man, tired and thirsty, by good luck finds a sweet river of limpid water; bathes therein and quenches his thirst, if even then, Thou dost not occur to his mind, who hast created such life-giving water (The word जीवनं means at once water and life) if even then he does not pay Thee homage, is he a man? (Perhaps he is a monkey; note the pun on वानरः)

23

That Supreme Almighty who created food before creating my hunger, sweet life-giving water, before my thirst, my senses of perception before things of the World, to Him, of infinite kindness, to Him, who it is that sustains the Universe I pay homage.

24

अहो नित्यं कोटीस्सृजसि भगवन् जन्तुनिवहान्
धरायां तैस्सर्वैर्न किमु तव सन्तुष्टिरभवत्
किमर्थं व्यर्थं मामपि परमदीनं रचितवान्
मया किं कार्यं ते भवति भवकूपारलुठता ॥

25

महाराजास्सन्ति प्रचुरधनकोशाः क्षितितले
महाविद्वांसश्च प्रथितघनविद्यापरिमलाः
अहो ब्रह्मन् तेषां जननमिह धन्यं खलु नृणां
अभाग्यश्चाविद्वान् किमिवकुरुते मादृशजनः ॥

26

लक्षेशान् क्षितिपालकानथ महावैपश्चितीकान् कवीन्
दृष्ट्वा मज्जननं वृथेति विमृशन् धातस्त्रिलोकीविभो
दारिद्र्यप्रहतां तथापि जनतामज्ञानदोषाहतां
धन्यं मे जनुरित्यवैमि भगवन् धन्योऽस्मि विश्वप्रभो ॥

24

Oh! God! Thou art creating billions and billions of creatures day in and day out; art thou not satisfied with all of them; why hast thou brought me also into this cosmic picture, a worthless and a useless person. I do not know what purpose you expect me to achieve, when I am so engrossed in my worldly life!

25

Kings of Kings there are who are given to roll in wealth; and scholars there are a good many in number, who are given to advance the realms of knowledge; Oh! God! Their lives are worthy and deserve to be lived; on the other hand what earthly purpose is served by the life of a person like myself, who is neither well-placed in life nor is a scholar who can contribute something to the advancement of knowledge?

26

When I reflect upon the lives of great men, men of status and men of knowledge, kings and poets, then I despair in my life and feel that my life is not worth-living; on the other hand, when I reflect on the lives of millions of other men steeped in poverty and ignorance, then I thank you, Oh God, for your having had this much of kindness towards me in having created me to be at least what I am.

27

किं कीटादिकजन्म भूरुहलताग्रामस्य किं जन्मना
किं सर्पादिविषोग्रजन्तुजनुषा किं मानवानां जनिः
किं कर्तव्यममीभिरस्ति भगवन् जाने न विश्वप्रभो
लीला किं किमु निष्प्रयोजनमिदं कर्म त्वदीयं भवेत् ॥

28

कूपागान्तरमीनवद् भवति मे कूपस्थमण्डूकवत्
मेधिग्रन्थितमेषवत् स्थितिरियं देहे शकृत्कीटवत्
मायाचित्रितदेशकालकलनामोहप्रवाहे लुठन्
क्षुद्रोऽहं गहनं कथं तव पदं जानमि विश्वप्रभो ॥

29

यत्रैतानि पदे लुठन्ति तव हे विष्णो विभो कोटिशः
नक्षत्राणि महन्ति रेणुवदहं ब्रह्माण्डभाण्डे कियान्
ब्रह्मायुश्च निमेषवत् गलति चेद्यत्र प्रभो तत्र मे
लोकानामपि नाशकारिणि महाकाले कियज्जीवितम् ॥

27

Oh, God! Why have you created billions and billions of insects, why the trees and creepers, why so many kinds of venomous lives like the serpent and the scorpion, wolf and tiger and on the other hand why billions of men; what is it that you expect by creating all these, I am at a loss to understand. Is this only a play of yours or could it be meaningless?

28

Lord of the universe! I am not identical with my body but am the consciousness encaged in it; as such, I feel, I am something like a fish ordained to reside in the bosom of the ocean, like a frog in a well, like a goat that is bound to a pole and like an insect that resides in a dunghill. Born into a universe which is a wonderful play of space, time and matter, and drifting blindly in it without the least understanding of its nature, how can I, a pigmy, understand Thy status?

29

What am I, a particle in the immensities of space, wherein billions and billions of stars which are all, we are told each a sun of mighty dimensions,rolling like tiny balls of fire, (The word विष्णुपदं is significant in Sanskrit meaning the sky which is depicted as the foot of Lord Vishnu, meaning thereby that much more lies beyond the cosmic manifestation, which is Godhead.) what is the lease given unto my life in the enternities of time, wherein even the Life of Brahma (In Hindu mythology Brahma is the creator of the universe, and a subordinate of Godhead, and his life is depicted as $432 \times 2 \times 10^9 \times 365$ years) transpires like a twinkle of the eye.

30

कोहं मे जननी च का जनकताचास्मत्पितुः कीदृशी
कीदृक् मे च तयोरयं व्यतिकरः दारादिकानां तथा
आश्चर्यस्य भयस्य कारणमिमं गाढं च दुःखान्वितं
संसारं गमितोस्मि बोधरहितं मां पाहि विश्वप्रभो ॥

31

द्रष्टुं दूरगतं च वस्तुनिवहं नेत्रेन्द्रियं दुर्बलं
श्रोतुं नैव समर्थमस्ति निनदं श्रोत्रं च दूरेभवं
वद्धं नाद्यति मामकं मन इदं पञ्चेन्द्रियै रज्जुभिः
क्षुद्रस्तादृगहं कथं तवपदं जानामि विश्वप्रभो ॥

32

दारिद्र्यं कतिचिज्जनेषु निहितं रोगास्तथा केषुचित्
विद्यागन्धविवेकशून्यमतयः केचित् कृता मानवाः
एवं सत्यपि सर्व एव भगवन् त्वां नैव संसेवते
आश्चर्यं किमतःपरं खलु भवेत् जन्तुर्नकिं मानवः ॥

30

Who am I i.e. what is the consciousness that resides in my body? Who is it that has been my mother; how did my father come to be my father? What was the spiritual relation of my parents to me? What again was the spiritual bond between myself and my other relatives like my wife? Really on reflection, I feel I am thrown into a mortal coil by some Supreme Force, which I do not know, and thus find myself directed to lead an ignorant life which is at once stupefying and miserable.

31

My vision is feeble not given to see either a thing too near or one too far; my hearing is very limited not given to cognize either too low a sound or too loud a one; my mind wanders hither and thither as though pulled on all sides by the ropes of the senses; such a pigmy like myself, how can I understand thy status, Oh! Lord of the Universe.

32

Some are afflicted by poverty; some by disease; some are made stupid and lacking in culture; in spite of this, none looks to you in supplication. What is more surprising than this? Is not a man just but an animal?

33

नास्त्येवेति भवान् ब्रुवन् मदवशो विश्वेश कश्चित् चरेत्
स्वेच्छं कश्चिदपि प्रपत्तिरहित श्चास्तीति जानन् भवेत्
सन्देहेन च पूर्वकर्मविवशः जीर्येच्च कश्चित् पुमान्
सत्यासत्यविवेकशून्यचरिताः सर्वे वयं मानवाः ॥

34

स्रष्टा कश्चिदमुष्य दृश्यजगतो वर्तेत नोचेत्कथं
भूरुट्कीटकपक्षिजन्तुजनता जायेत वर्धेत वा
इत्येवं वदतो जनान् परिहसन् कश्चिद्वदेन्नास्तिको
ह्यास्तिक्यं मनसो रुजेति किमतो मोहस्य काष्ठा भवेत् ॥

35

यातान्येव विभो भुवं गतवतः पञ्चाब्धिवर्षाण्य हो
पौर्वापर्यविवेचने यदि कृते व्यर्थं हि नीतं वयः
वित्तं नार्जितमार्जितं न च यशः सौख्यं न भुक्तं मया
नाभ्यस्ता जनुषः फलाय परमा विद्या परब्रह्मणः ॥

33

Obsessed by pride, one says that thou dost not exist; one believes in thy existence but wanders in life without any moorings not dedicated to Thee. One is always struck by doubt whether thou art or not, and thus perishes never solving one's doubt. We, mortal men, every one of us is stupidly ignorant of the Truth of Thy Existence.

34

When it is said "There must have been a Creator of this Universe for otherwise how could the organic life in the form of trees, insects, birds, beasts and men sprout up and evolve?" there are people who ridicule and say that theism is also a kind of mental disease; what more is the consummation of man's egotism?

35

Hullo! Forty five long years have already elapsed since I was born into this world and when I form an estimate of my life, I must confess I have served no purpose at all. True it is that I have been always in pursuit of wealth but alas! I am left poor in spite of all my endeavour. I have been trying to make a name for myself but still I am nobody in this wide universe; nor could I enjoy life always being afflicted by disease and misery. But one thing I could have done without complaint namely dedicating my life to the Almighty, which is the real purpose of my life; but that I never did, being stupid.

36

यत् स्वेच्छागमने निरोधवशतः दुःखं भजेद्भ्राचलः
यत् स्वेच्छाभणने निरोधवशतः दुःखं पशुर्वा भजेत्
यत् स्वेच्छाकरणे निरोधवशतः दुःखं भजेत् मानवः
तत्राज्ञां शिरसा करोमि परमां ब्राह्मीं विधात्रीं सदा

37

यतो दृष्टिर्दत्ता तदिह खलु पश्यामि भगवन्
यतो वाक् मे दत्ता तदिह खलु जिह्वा च भणति
यतो मां सृष्टस्त्वं तदिह खलु जीवामि भगवन्
न मे शक्तिः काचित् तव हि सकला शक्तिरपि च ॥

38

न भक्तं मे चेतो भवति भगवन् ते चरणयोः
कथं ज्ञानं प्राप्तुं प्रभवति मतिर्मे मितमतेः ।
न मे वेदैः प्रोक्ते नियतिबहुले कर्मणि यतिः
वृथा शम्भो कालः प्रचलति भवानेव शरणं ॥

36

What sense of limitation is suffered by the tree in being ordained not to move even if there be the craving to move; what sense of limitation is suffered by the animal in being ordained to be dumb even if there be the craving to speak; what sense of limitation is suffered by man in being ordained not to act according to his will and pleasure; the ordaining Will Supreme in all these matters, we shall pay homage to.

37

I am able to see, because I am given to see; I am able to speak, because I am given to speak; why, I am able to live, because I am given to live; Oh! God! I have no potentialities of mine; Thou art the power in me.

38

Oh! God of the Universe! When it is not possible to hinge my mind to thy feet, (which is perhaps a simpler thing) how can I expect to know the mystery of life, with my finite intelligence? Nor am I able to follow the path of ritualism prescribed by the Vedas—Oh, God! My life has been a waste all these years. Thou alone art my parent and guardian.

39

असारे संसारे न भवति ममाद्यापि विरतिः
शरीरे जीर्णे वा न भवति विरक्तं मम मनः
प्रवृत्तिर्धर्मे वा न भवति निवृत्तिर्विषयतः
सुदुस्साधं चेतो नियमितु महो पाहि भगवन् !

40

असाध्या नो विद्या नच धनमसाध्यं नच यशः
परंतु प्रेमेदं विजहितु मसाध्यं खलु तनौ
अहं तान् वंदे ये जहति तनुगं प्रेम नितरां
तथाप्यानन्दी यो न भवति च भीतो मरणतः ॥

कोऽहं

41

माता मे पृथिवी तथा मम पिता द्यौरित्यवोचत् श्रुतिः
तस्यार्थः किमुवा भवेदिति मतौ सन्तर्क्यमाणे तदा
देहोऽयं पृथिवीजलाग्निमरुतां संघात इत्याहितं
चैतन्यं तदुपाश्रितं च भवति स्वर्धामकं मामकं ॥

39

Even now, at this advanced age of mine, my mind is not satiated with this monotonous meaningless life; even when the body has aged sufficiently got worn out my mind does not cease getting engrossed in the dull routine of life; it does not get interested in the righteous paths of action laid down by the Veda nor does it cease getting engrossed in the pursuit of worldly pleasures. Oh, God! it appears impossible to control the mind and make it obey my will and so I invoke thee to come to my rescue.

40

It is not impossible to acquire knowledge, however difficult it might be; it is not difficult to acquire money or fame, however strenuous it might be; but it seems highly impossible to abandon the love that one bears towards one's body; I pay my homage to that great soul, who has no love for his own body and yet rejoices his existence and what is more does not fear even death.

WHO AM I?

41

The earth is my mother and the starry sky my father; so says the Veda just as it is said by a poet 'Lord though I live on earth, a child of the earth, yet I was fathered by the starry sky.' what does it mean? No doubt the body is a combination of the Elements Earth, water, fire and air; yet the consciousness that impregnates it has its moorings beyond immortal in the Heavens. Ref पादोऽस्य विश्वाभूतानि etc. Veda i. e. the totality of cosmic manifestation is only a part of Him; much more lies beyond, immortal in the Heavens.

42

कुतः कालगर्भादहं संप्रजातः
गमिष्यामि कुत्रेति वाहं न जाने
महादेशगर्भे महाकालगर्भे
क्व मे जीवितं बुद्बुदाभ महेश ॥

43

नभोगोलदृश्याः प्रभाभासमानाः
विभो कोटिशस्तारकास्सम्भ्रमन्ति
परं तास्समस्ताः खगोलीयशास्त्रे
महासूर्यगोला भवन्तीति विद्मः ॥

44

महातेजसां तारकागोलकानां
भवेत्तादृशानां रविः कश्चिदल्पः
अदूरस्थितत्वात् दरीदृश्यते यो
महाबिम्बरूपश्च तिग्मांशुरेषः ॥

45

अहो भास्करोऽयं बुधादीन् प्रकर्षन्
ग्रहानात्मशक्त्या दरीधर्ति सर्वान्
यथा साम्प्रतं राज्यपीठे निषण्णाः
जनानात्मनस्संपरिभ्रामयन्ति ॥

42

From what bosom of Time am I born unto this world and into what depths of Eternity shall I have to sink; in the eternities of Time and in the immensities of Space, what is the lease given unto my life oh Lord of the Universe !

43

Oh ! God ! there wander yonder billions of stars studded on to the celestial skies shining with a magnificent effulgence! Each one of them is a mighty sun, we are told in Astronomy.

44

This sun, of ours, it seems, is no more than a dwarf amongst these mighty suns; this appearance of bigness he puts on and the haughty heat that he pours down are but the result of his proximity to us compared with the stars.

45

Behold even this Sun compels the planets from Mercury to Pluto to be going round and round him and sustains them in their orbits by his power even as the present-day ministers occupying their positions of power wield the populace going round them for this and that.

46

इयं भूर्ग्रहाणां च सामान्यगोला
रविं भ्राम्यमाणा महीनाम धत्ते
परब्रह्मणो धारणाशक्तियुक्ता
लुठन्ती यथा कन्दुको नाकमार्गे ॥

47

यदीये च पृष्ठे बहूनां च मध्ये
भवेदेकखण्डोह्ययं भारताख्यः
भवन्ति प्रदेशा अनेके तदीयाः
जरीगति चान्ध्राख्यदेशो मदीयः ॥

48

वसन् बिन्दुरूपप्रदेशेऽपि तस्मिन्
महाविश्वसाक्षी भवन् जागरीमि
ऋतस्यास्मि पुत्रः परिव्याप्य विश्वं
चिदात्मा महानन्दधामा भवामि ॥

46

This Earth of ours, after all, a very average globe among the many planets has acquired the name Mahi which means 'very big'. Like a ball it floats in space being endowed with a self-sustaining power belonging to the Divine.

47

On her surface extend many continents one of them being this Bharat (India). Again in this Bharat there are many states, one of which goes by the name 'The Andhra' to which I belong.

48

In this state of the Andhra, occupying a place no more than a point as it were, I am still given to look upon this mighty universe as though a spectator. I have my roots in the nodus of immortality; I pervade and extend beyond the cosmos; I am the consciousness universal and I am the enjoyer of a blissful existence. Refer to the Taittiriya Upanishat अहमस्मि प्रथमजा ऋतस्य etc.

49

परब्रह्मणो यद्दिनं तत्र कल्पे
प्रयाता इति श्रूयते षण्मनूनां
ततस्सप्तमेऽस्मिंश्च वैवस्वताख्ये
गतस्सप्तविंशो युगोऽपीति विद्मः ॥

50

ततो वर्तमाने युगे संप्रयाताः
त्रयः पादसंज्ञाः कृताद्या अथास्मिन्
कलौ नाम्नि पादे तदीयाद्यपादे
समानां सहस्राणि वर्षाणि पञ्च ॥

51

ततोऽहं धरायाममूवं मदीयं
कियज्जीवितं कालगर्भे क्षणाल्पं
ऋणानन्तदेशाद् धनानन्तदेशं
वहद्रेखिकायां सरद्बिन्दुरूपः
महादेव शम्भो अमेयां त्वदीयां
विभूतिं स्मरन् स्तम्भितोऽहं भवामि ॥

49

It is said that this cosmic manifestation goes on during the day of the Creator and its dissolution takes place during the course of His night. During that day of His called Kalpa, we are told that six Manvantaras (The rule of six Manus or Divine Rulers, have elapsed and that the seventh Vaivasvatamanvantara is now current; in this Manvantara have elapsed again twenty seven Maha Yugas (a Mahayuga is a period of 4320000 years).

50

In the twenty eighth Mahayuga or simply Yuga as it is called, the first three parts (or steps as they are called) namely Krita, Treta and Dwapara have gone by; we are now in the fourth part called Kali in which again have elapsed more than five thousand years in its first quarter.

51

Then I am born into this world (as though from a minus infinity on the X-axis, exist in the infinitesimal finitude so to say and again exit into the plus infinity of the axis as it were) and what is my life less than a twinkle of the eye (as it appears to be) in the bosom of Time. Oh! God of Gods! and abode of bliss! I stupefy when I think over the unimaginable immensities of your Estate and the infinite vistas of your Time!

कः पण्डितः

52

आणवीयां गतिं पश्यन्
चक्षुषैकेन पण्डितः
खगोले गोलसङ्घानां
चक्षुषान्येन राजते ॥

शरीरयात्रा

53

पिष्टपेषणसादृश्या देहयात्रा दिने दिने
यस्मात् सर्वं कृतं पूर्वं भवेत् कार्यं पुनःपुनः ॥

54

उदयास्तमयौ पूष्णः कर्तव्यौ प्रत्यहं यथा
पर्यावृत्तिः भवेद् यद्वद् ऋतूनां प्रतिवत्सरं ॥

55

या आपस्सागरं याता मेघीभूताः पुनश्च ताः
मेघवृष्टा नदीरूपाः पुनस्सागरसङ्गताः ॥

WHO IS A PANDIT?

52

The Pandit excels, who aspects with one eye the inner dynamism within the microcosm of an atom, and with the other, the stupendous dynamism of the celestial bodies extending into the infinities of space.

MAN'S LIFE

53

Life appears to be a dull monotonous routine day in and day out; the same thing has to be done again and again.

54

Even as the Sun has been rising and setting from times immemorial and the seasons rotating year after year in the same routine.

55

What waters reach the ocean get again evaporated and formed into clouds and when the clouds again rain those waters are formed into rivers which again pour into the ocean (thus the same cycle of events takes place endlessly).

56

पूर्वस्मिन् दिवसे भुक्तं यत् पीतं यच्च निद्रितं
तद्भुक्तमपीतं च भवेदिवाप्यनिद्रितं ॥

57

आतृप्तेः भुक्तपूर्वाणि रसालानि पुनःपुनः
आकर्षन्ति मनुष्याणां यथा चेतांसि भुक्तये ॥

58

अकिञ्चनो धनं किञ्चित् लिप्सयेव प्रवर्तते
तस्मिन् प्राप्ते न सन्तुष्टस्तावता पुनरीप्सति ॥

59

सञ्चिते सञ्चिते वित्ते पुनर्लिप्साच वर्धते
लब्धे धने यदा नष्टे लिप्सानाशो न जायते ॥

60

पुनर्जन्म पुनर्नाशः पुनर्जन्म पुनर्मृतिः
अहो विश्वस्य लीलेयं कं सन्देशं प्रयच्छति ॥

56

What has been eaten, drunk and slept yesterday, appears as though it was never eaten, never drunk and never slept since again it requires to be eaten, again it requires to be drunk, and again it has to be slept.

57

Mangoes were eaten last year to one's fill; again they attract one's mind which craves for a new dish as if it had never had it.

58–59

A beggar starts to earn a little; when that is had, his desire does not stop there; he goes on earning and earning if that he could and if perforce he happens to lose what has been earned, behold ! his desire never dies though he suffers from a sense of frustration.

60

Again and again one is born and again and again one has to die; what message is carried home to us by this wonderful universe ?

61

जायते कश्चिदेकत्राप्यन्यत्र म्रियतेऽपरः
उद्वाहः कश्चिदेकत्र दारनाशश्च कस्यचित् ॥

62

केचिदानन्दवाराशिरङ्गत्तुङ्गतरङ्गिताः
केचिद्दुर्गमहादुःखपारावारनिमज्जिताः ॥

63

कस्मैचित् भगवान् भाति सुधाधाराधरो यथा
कस्मैचित् दारुणो रुद्रो महादारुणदुःखदः ॥

64

कुतो भूताः कथं जाताः कुतो वृद्धाः कुतो मृताः
एतज्जीवितसारांशं को वा जानाति पण्डितः ॥

61

One is born here and one dies there; one is married here and one loses his wife somewhere else.

62

It is given to some to rejoice in perennial bliss whereas some are thrown into unfathomed depths of oceans of misery.

63

To some God appears to be a cloud that rains nectar wheras to some he appears to be that terrible God who does unsurmountable misery and deals death with a stone-heart.

64

Wherefrom are men born; how are they born, how do they grow and why do they die, whoever knows the substance of this life?

प्रकृतिग्रंथः

65

किमु ग्रंथान् विद्वन् पठसि नरमेधाविरचितान्
पठ ब्रह्माण्डाख्यं द्रुहिणरचितं ग्रंथमतुलं
असंख्याका गोला विमृश कथमाकाशगमनाः
महाशक्त्या किंवा लुठति धरणी कन्दुक इव ॥

66

किमर्थं मार्ताण्डो गगनपथगामी धरति गां
किमर्थं वा चंद्रो भ्रमति परितो भूमिमसकृत्
कथं वायुर्वाति प्रवहति नदी कस्य वचसा
कथंभूतो मेघः किमिव पयसा सिञ्चति महीं ॥

67

विश्वम्भरा भगवती हृदये धरन्ती
जाज्वल्यमानमनलं बडबं च लक्ष्या
वृक्षैः फलैः कुसुमिताभिरथो लताभिः
सस्यैश्च शान्तवदनेव शुचिस्मितेव ॥

THE BOOK OF NATURE

65

Why thou scholar! pourest into the books of human brains? Read, if thou canst the Book of Nature, the Book of the Cosmos, written by the omniscient creator; a book second to none; canst thou tell me why billions of globes go round the skies and why the Earth spins like a ball with a tremendous momentum?

66

What sponsors the Sun to go round the skies and in whose obligation does he sustain the Earth? What motivates the Moon to go round the Earth over and again? For fear of Whom does the wind blow and why do rivers flow? Wherefore is the cloud formed and why does it wet the Earth?

67

Mother Earth has fire in her bosom. We hear there is fire even in the depths of the oceans, which goes by the name Badabagni. In spite of this, what a wonder! she puts on as though a smile covered with trees, creepers and crops and strewn with flowers and fruits. Ref. the Veda पृथिवी शान्ता साग्निना शान्ता etc. i. e. Mother Earth is all peace; she is so in spite of the fire in her bosom; may she erase the misery of my heart.

68

जंझानिलप्रलयकालिकवायुबीजं
गर्भे दधत् पवनमेतदहोन्तरिक्षं
सौख्यावहं सुरभिलं पवनं दधानं
शान्तं विभाति यतिराडिव शापशक्तिः ॥

रसालसालः

69

निदाघतापपीडिताय शीतलं धरातलं
ददत् स्वशाखहस्तवृन्तवीजनैः श्रमं तुदन्
फलैस्सुधारसोपमैः क्षुधां निवारयस्यहो
रसालसाल ! धन्यजन्म तावकीनमेव हि ॥

70

प्रचण्डचण्डरश्मितापमुद्वहन् भवान् स्वयं
स्वपादमाश्रितान् बहून् निरंतरं चरक्षति
न शीतवातपीडितोऽपि वैद्यमर्थयस्यहो
रसालसाल ! धन्यजन्म तावकीनवमे हि ॥

68

What a wonder! This space around us which goes by the name Antariksha and which has the wind in its bosom, wind which has the potentialities to create cyclones and cataclysms, just sends out a fragrant pleasing breeze, which is called prana i.e. life, (i.e. which gives prana, life) and thus puts on a peaceful face even as a great Monk has always a smiling countenance in spite of possessing dormantly a power to curse. Ref. अन्तरिक्षगँ शान्तं तद्वायुनाशान्तं etc.

THE MANGO TREE

69

Oh Mango tree! Thou alone leadest a blessed life; for thou offerest a cool shade to him who is scorched in the summer sun; then fannest him with thy hands of the branches and finally feedest his hunger with thy nectar-like fruits. Ref. Veda मधुमान् नो वनस्पतिः

70

Oh! Mango tree! Thou alone leadest a blessed life; for thou bearest the brunt of the hot burning sun with thy head and savest those that approach thee for protection from the wrath of the Sun! Though thou art afflicted by cold winds (also Seetha and Vatha two diseases according to Ayurveda) thou never seekest the doctor!

71

सहस्रमध्य एक एव दास्यति स्वबन्धवे
कदाचिदेव किञ्चिदेव देवता अपीदृशाः
भवान् ददाति कर्णवत् समस्तमेव भिक्षवे
रसालसाल ! धन्यजन्म तावकीनमेव हि ॥

72

पिपासयापि पीडितो न याचसे नरान् जलं
न तादृगात्मगौरवं च मानवेषु दृश्यते
न कम्पसे नराधमे वधाय तेऽपि संयते
रसालसाल ! धन्यजन्म तावकीनमेव हि ॥

73

मनुष्यजन्म दुर्भरं सदाधिबाधया भृशं
दरिद्रतेति रुग्णतेति भीतिमेति मानवः
न ते दरिद्रतास्ति वा न रुग्णतापि तादृशी
रसालसाल ! धन्यजन्म तावकीनमेव हि ॥

71

Only one amongst a thousand gives (Ref. दाता जायेत वा नवा) and even that gentleman patronizes his own man and that too once in a way and even that to a little extent; but! behold! thou givest like that Karna (a hero of the Maha Bharat who is reported to have given what all he had even at the risk of his life), what all thou hast to one whoever seeks.

72

Though thou art afflicted by thirst, never thou beggest of men to help quench thy thirst, a self-respect whic is rarely found amongst men; thou never shakest even when the worst of men approaches thee with an axe to destroy thee! Oh! mango tree! Refer the Veda आरात्ते अग्निरस्तु आरात्परशुरस्तु ते निवाते त्वाभिवर्षतु स्वस्ति तेऽस्तु वनस्पते

73

Man's life is cursed and miserable, uneasy and unbearable, mentally wretched and physically decrepit; men are afflicted by poverty and disease; thou dost not know that poverty nor that kind of disease, Oh! Mango tree! Thou alone leadest a blessed life!

74

लतालतान्तमालिकापरीतगात्रशोभनो
विराविबम्भरश्रुतिः प्रमत्तकोकिलाकुलः
निरन्तरं च नर्तनं करोषि रामदासवत्
रसालसाल ! धन्यजन्म तावकीनमेव हि ॥

सविता

75

अयमहो भगवान् परमेश्वरप्रतिनिधि र्जयतीह दिवाकरः
प्रसविता जगतो यमुपासते मुनिवरास्सवनेषु दिने दिने ॥

76

मनुज ! रे कियती तव निर्मितिः
कलय विष्णुपदं परमाद्भुतं
घटितकोटिशताधिकतारका
मणिगणाञ्चितनूपुरजालकं

74

Oh! Mango tree! Thou alone leadest a blessed life! for thou dancest like the so-called Hari Dasa (In South India there are Hari Dasas who dance and sing the praise of the Lord to audiences and this kind of engagement goes by the name Hari Katha which has been in vogue from times immemorial) and singest the praise of the Lord decorated with the flowers that blossom at the ends of creepers that wrap you round and attuned with the melodious sounds of the Cuckoo; and accompanied by the humming and buzzing sound of the bees, which is like the so-called Sruti (Even Haridasa decorates himself with garlands of flowers, and sings like the Cuckoo while he is accompanied by what is called a Sruti generally in the form of a Harmonium.)

THE SUN

75

Behold; there you have the Sun, the Deputy of the Divine who excels as the Creator of all the organic life and whom the great Rishis worship thrice in the day every day as prescribed by the Vedas.

76

Oh! mortal man! What is it that you could achieve! Look at the skies wonderful decorated with stars exceeding hundreds of crores, which are like gems worked into a jewel worn by the foot of the Lord of the Universe. (The word Vishnupada means at once the foot of God Vishnu and also the sky. Vide पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि—Veda. i. e. the totality of cosmic manifestation is represented to be the foot of Godhead while much more lies beyond immortal in the Heavens.)

77

रेरे मानव ! पश्य रे भगवतश्शक्तिं परामद्भुतां
यद्भीषा सवितायमेति परितो याति प्रयात्यस्तमं
नायं लोचनगोचरो यदि भवेदेकं दिनं किं भवेत्
इत्यालोचय ! तर्पणं त्रिषवणं सन्ध्यार्घ्यमस्मै कुरु ॥

78

गायत्री परदेवता निगदिता मातेति या छन्दसां
तस्या स्त्वं खलु देवता भवसि वै वेदत्रयीमूर्तिमन्
त्वद्भर्गः परमं वरेण्यमसकृत् ध्यायेमहि श्रीकरं
यन्नो ब्रह्मपराः प्रचोदयति धीः जिज्ञासमानाः परं ॥

79

यद्यद्दृश्यमिहास्ति वस्तु सकलं तत्तद्धि जातं भवेत्
जातश्चेत् भगवन् कथासि विधया कस्तात ! तातस्तव
नो विघ्नः कथमीदृशः प्रभवितः जाज्वल्यमानो भृशं
किं द्रव्यं समवायिकारणममूर्त्तिक वा निमित्तं तव ?

77

Thou, man! look there! look at the wonderful power of the Divine! For Whose fear does this sun rise, go round, and set? If, for a day he does not make his appearance, think what disaster overtakes the Earth; offer thy homage to him thrice every day in the name of Sandhya vandanam (Morning, evening, and midday go by the name Sandhyas in the Hindu ritualism and it is enjoined to offer prayer on these three occasions everyday.)

78

Oh! God of sun! Who is the three Vedas incarnate? (In Hindu mythology the Sun is depicted to be such) You are the God depicted in the hymn of Gayatri, which is reported to be the mother of all the Vedic hymns; we shall worship your magnificent effulgence, which inspires noble thoughts in us directed towards a quest of Godhead.

79

Every object that is perceived in this world must have had a beginning or birth; so says logic and if that be so, you are also an object and so you must have been born at some far-off point of time. Oh! Father, how were you born, who was your father and how were you rendered so burning; what material was used to give you birth and what was incidentally responsible for your birth?

80

अहो ! ग्रहाणां परितोभ्रमाणां
रविर्नवानां खलु केन्द्रशक्तिः
यदीयभासः शशिनं प्रयाताः
नभश्चरांस्तान् प्रविभासयन्ति ॥

81

त्वया पर्जन्यस्स्यात् तदनु विविधा ओषधिलताः
ततस्सूता जीवाः सवितृपदबोध्यो भवसि यत्
त्वया लोका लोका इति कथनयोग्यास्समभवन्
जगच्चक्रं शक्रस्तव खलु सहायस्य नयति ॥

चिच्छक्तिः

82

चैतन्यं यदुपाश्रितोऽनवरतं वायुः प्रवात्यंबरे
चैतन्यं यदुपाश्रितो दिनमणी रात्रं दिवं भ्राम्यति
इन्द्राग्नी चरतस्स्वधर्मनिरतौ यस्माच्च चैतन्यतः
तच्चैतन्यमुपास्महे पदमिदं ब्राह्मं परं वाक्परं ॥

80

What a wonder! The Sun is the centripetal force attracting and commanding nine planets going round and round ; it is his light that gets reflected by the Moon and the planets which shine in their turn in all splendour.

81

Oh! God! Sun! It is you that give birth to the clouds and they in their turn give birth to the various planets and crops. Therefrom are born various lives, whereby you are known as the Creator of organic life. It is by you that people are able to exercise their sense of vision and it is with your help that God Indra is able to administer the world. (Indra is the God of Heavens and the God of rain).

THE SUPERCONSCIENT

82

That Supreme Consciousness by which it is ordained that the wind should blow incessantly across the sky, that Supreme Consciousness Whose Will it is that the Sun should go on rising and setting, that Supreme Consciousness whose orders are carried out by Gods of rain and Fire to do their respective duties, that Supreme Consciousness, which is beyond all verbal signification we shall pay homage to.

83

चैतन्यं यदुपाश्रिता प्रवहति स्रोतस्विनी सागरं
चैतन्यं यदुपाश्रिता घनगणा धावन्ति वर्षन्ति च
चैतन्यं यदुपाश्रिताः क्षितिरुहाः काले फलन्ति स्वयं
तच्चैतन्यमुपास्महे पदमिदं ब्राह्मं परं वाक्परं ॥

84

चैतन्यं यदुपाश्रिता गगनगा गोलास्स्वकक्षाचराः
चैतन्यं यदुपाश्रिता जनिमृती जीवा भजन्ति द्रुताः
चैतन्यं यदुपाश्रिता बुधगणा विज्ञानमातन्वते
तच्चैतन्यमुपास्महे पदमिदं ब्राह्मं परं वाक्परं ॥

85

यत् जायमानैरिव जायमानं
संवर्धमानैरिव वर्धमानं
तथावसीदद्भिरिवावसीदत्
चैतन्यमीडे सकलाश्रितं तत् ॥

83

That Supreme Consciousness which motivates the flow of the river towards a merger in the sea, that Supreme Consciousness which induces the dynamism of the clouds to run and rain, that Supreme Consciousness, which is responsible for the timely fruit-bearing of the trees, that Supreme Consciousness, which is beyond all verbal signification, we shall pay homage to.

84

That Supreme Consciousness, which sponsors the celestial globes to follow their respective orbital motion, that Supreme Consciousness, which whips as though, the totality of beings, bird and beast, to run after their birth and death, that Supreme Consciousness, which inspires the Soul of the Scholar to crave after knowledge, that Supreme Consciousness, which is beyond all verbal signification, we shall pay homage to.

85

That Supreme Consciousness, which appears to be born with those who are born, which appears to grow with those who are growing, which appears to perish with those who perish, that perennial Supreme Consciousness we shall pay homage to.

86

स्थाणुः स्थाणुतया घटो घटतया नीलश्च तादृक्तया
पीतः पीततया पशुः पशुतया विद्वांश्च विद्वत्तया
यद्धर्मेण विभाति तत्तदखिलं विश्वं स्थिरं वा चरं
तच्चैतन्यमुपास्महे पदमिदं ब्राह्मं परं वाक्परं ॥

87

गाढारण्यगता लताक्षितिरुहः पुष्प्यन्ति कस्मै परं
मध्येवारिधि चन्द्रिका वितनुते कस्मै च तुष्टिं परां
ब्रह्माण्डान्तगतानि पश्यति पुमान् ज्योतींषि को वा सदा
तच्चैतन्यमुपास्महे पदमिदं ब्राह्मं परं वाक्परं ॥

88

यदानन्दं पानेऽनुभवति पिपासातुरजनः
यदानन्दं भुञ्जन् भजति च बुभुक्षातुरमनाः
यदानन्दं श्रोत्री श्रवणसुखगीतेश्च लभते
तदानन्दं ब्राह्मं प्रतिपदमुपासे नतशिराः ॥

86

That Supreme Consciousness, which is beyond all verbal signification, we shall pay homage to, which is responsible for the name and form of all the manifested Cosmos, static or dynamic, which ordains a stone to be a stone, a pot to be a pot, a black thing to be black, a yellow thing to be yellow, an animal to be an animal, and a pandit to be a pandit.

87

For Whose pleasure do the trees blossom in the depths of the forests, for Whose pleasure does the Moon, shine in the midst of the ocean; Who is it that aspects and supervises the law and order obeyed by the distantest celestial globes, that Supreme Consciousness, which is beyond all verbal signification, we shall pay homage to.

88

What Bliss is enjoyed by the thirsty man while quenching his thirst; what Bliss is enjoyed by the hungry person while satisfying his hunger; what Bliss is enjoyed by one endowed with ears whilel istening to a musical song, that Divine Bliss, I shall ever pay homage to with my head hanging down.

89

यदानन्दं गायन् भजति पिकसङ्घो मधुवने
यदानन्दं माता सुततनुमवघ्राय लभते
यदानन्दं सुप्तौ भजति च परिश्रम्य मनुजः
तदानन्दं ब्राह्मं प्रतिपदमुपासे नतशिराः ॥

90

यदानन्दं लुब्धो भजति हि विचिन्वन् बहुधनं
यदानन्दं दाता भजति वितरन् सञ्चितधनं
यदानन्दं त्यागी भजति विजहत् स्वार्थमखिलं
तदानन्दं ब्राह्मं प्रतिपदमुपासे नतशिराः ॥

91

जात्यन्धा विकलाङ्गिनो गतधना दुर्वाररोगान्विताः
दारापुत्रवियोगदुःखभरिता जीवन्ति किं हेतुना
आमूलं च निकर्तने पुनरहो किं भूरुहो वर्धते
तां ब्राह्मीं समुपास्महे प्रतिपदं शक्तिं परामद्भुतां ॥

89

What Bliss is it that sponsors the Cuckoos to sing in the forest of spring, what Bliss is enjoyed by the mother while embracing her lad; what Bliss is enjoyed by the labourer, who has toiled hard by day and gets immersed into deep sleep at night; to that Divine Bliss, I shall ever pay my homage with my head hanging down.

90

What Bliss is enjoyed by the miser who hoards up money, what Bliss is enjoyed by the donor who donates the money that he has collected, what Bliss is enjoyed by one who renounces everything in this world, to that Divine Bliss, I shall pay homage with my head hanging down.

91

What is it that sponsors people to live on, even when they are born blind and lame, when they are depriv-ed of what all they have, when they are bereaved of their wives and children? What is it that makes a tree sprout again even when it is cut down to the very root? To that Divine Energy, we shall pay homage to, which is at once wonderful and supreme.

92

जिज्ञासन् परमाद्भुतानि भगवत्सर्गे रहस्यान्यहो
निर्णिद्रं यतते सदा बुधजनो विज्ञानदीक्षापरः
तद्दीक्षापरिचोदने भवति या चिद्रूपिणी भास्वती
शक्तिं तां समुपास्महे भगवतो यात्मानमेत्यात्मना ॥

पुष्पं

93

पुष्पं पश्य मनुष्य ! तस्य जनने कर्तास्ति को वन वा
नोचेत् तादृशसुन्दरं परिमिलत् जातं कथं वा वद
स्वो भावोऽत्र हि कारणं यदि तदा तस्यास्ति कश्चोदकः
चैतन्यं खलु विद्यते जगदिदं येनार्थवद् भासते ॥

94

पुष्पं प्राह मनुष्य किं तव जनुः व्यर्थं कथं जीवसि
ब्रह्माण्डे कथमेत्य धुर्यपदवीं त्वं देहदीक्षापरः
आयुस्ते शरदश्शतं भवतु किं दीर्घेण कालेन ? मां
इत्थं त्वां गदितुं चकार भगवान् नीतेर्गतिं तात्त्विकीं ॥

92

The Scholar Scientist probes into the secrets of Nature with a phenomenal thirst for learning and behold! Nature unfolds her secrets to him one by one. What is that spirit that sponsors him to dive into the Divine mysteries; to that Inspiration, which is itself Divine, and which discovers its own self as it were we shall pay homage to.

THE FLOWER

93

Man! Look at the flower. Who is the architect thereof or is there none? If it is said that Nature alone is responsible for the architecture, then Who is it that designs that Nature? It must be accepted that there is a Supreme Consciousness or Intelligence which makes a meaningful world.

94

The flower speaks "Man! Whyfore is thy birth. Why dost thou live without a meaning? Having been placed at the helm in the Universe, why dost thou engross thyself only in bodily pleasures? What is the good of your long life if it does not serve any purpose? God has created me to tell you this moral truth of existence.

चिच्छक्तिः

९

या निम्नगानां खलु वाहशक्तिः
नभश्चराणां भ्रमणे च शक्तिः
वायोश्च सञ्चालनशक्तिरेवं
चिद्रूपिकां तां शिरसा नमामि ॥

९६

क्षोणीगुणो यः खलु गन्धरूपः
आकाशगस्स्यादपि शब्दरूपः
सर्वेषु वस्तुष्वपि तत्स्वरूपः
चिद्रूपमीडे तमहं लसन्तं ॥

९७

तैलान्तरे यः खलु दीपरूपः
भाषागतो भाति च भावरूपः
अन्नेच जीवाणुतया विभाति
चिद्रूपमीडे तमहं लसन्तं ॥

THE DIVINE DYNAMIS

95

What is that dynamism that motivates the rivers to flow down? What is that dynamism that energises the celestial globes towards their orbital motion? What sponsors the wind to be constantly blowing around? I bow my head to that Divine Dynamis which scholars have depicted as the Chit-Sakti of the Divine.

96

What gives the quality of smell to the Earth? (The Hindu logicians define the Earth as that which has the quality of smell. Vide तत्र गन्धवती पृथिवी) What makes everything to be what it is? To that Divine, which assumes all qualities in its manifestation, I pay my homage.

97

What are the potentialities that reside in the oil which help it burn? What is that power of understanding and thought concealed in words of a language? What is that power of vitality residing in food? I bow my head to that Divine Whose expression it is all.

नवीनं भौतिकशास्त्रं

98

अहो नव्यं शास्त्रं भणति परमाणुश्च रविवत्
कणान् शक्तान् कर्षन् प्रभवति सदा शक्तिसहितः
तरङ्गात्मानस्ते पुनरपि कणा इत्यभिहितं
यतो विश्वं सर्वं भवति खलु शक्त्यात्मकमिदं ॥

99

जगत् भातीत्युक्तं श्रुतिशिरसि पूर्वैश्च मुनिभिः
तदद्य प्रत्येति ध्रुवमिति नवीनश्च विबुधः
कणानां शक्तानां भवति खलु लीलाविलसितं
तरङ्गस्पन्दानां जगदखिलमेवेति गदति ॥

100

अणोरन्तर्विश्वं यदपि च महीयश्च महतः
द्वयं प्रत्यक्षं नो न भवति विना यन्त्रविधया
इदं मांसं चक्षुः गदति जगदित्येतदखिलं
न तादृक्ताभावं भवति खलु याथार्थ्यविदुषां ॥

MODERN SCIENCE

98

Hullo! Modern physics reveals that an atom is just like the solar system, a nucleus situated in the centre like the sun, attracting charged particles called electrons in the place of planets and again on further analysis those charged particles are discovered to be just waves of energy; hence on ultimate scrutiny, the whole world dwindles into nothing substantial but only an energy bearing no perceptible form.

99

The universe has just but an appearance, says the Upanishat and many of the ancient Rishis reiterated that. The same is borne out by the discoveries of Modern Science as well which reveals that the entire universe is nothing but the pulsations of energy-waves.

100

Neither the microcosm of an atom nor the macrocosm of the extra-gallactic systems are cognizable by the humble finite consciousness of the pigmy of a man without the help of instruments. This physical eye of flesh tells us that what we see is a world; but those who pursue and understand the truth come to the conclusion that the world is not the thing-in-itself but something that we understand to be such by a refracted consciousness so to say.

101

अहं विद्युद्भाण्डः ज्वलयति च तं शक्तिरसि या
ह्यहं शाब्दं यन्त्रं नदयसि च तत् शक्तिवशतः
महाशक्त्या विश्वं विरचयसि तं त्वं प्रविशसि
प्रभो ते माया वै सकलविबुधामेयपदवी ॥

102

तिष्ठात्रेति भवानहो यदि वदेत्तत्रैव तिष्ठाम्यहं
कोहं त्वद्वचनातिलङ्घनकृते रेणुस्तदल्पोपिवा
आदेशेन विना तृणञ्च भवतः शक्नोति न स्पन्दितुं
जातुं वर्धितुमस्तमेतुमपिवा हे देवदेव ! प्रभो !

ब्राह्मणः

103

पुरा विश्वामित्रो नृपतिरभवत्तीव्रतपसा
ततो ब्रह्मर्षित्वं गत इति पुराणं भणति यत्
कथा नेयं कस्मात्तव भवति विश्वासपदवी
द्विज ! श्रद्धां याहि श्रयतु भगवन्तं तव मनः ॥

101

I am the bulb; Thou art the Light. I am the radio; Thou art the articulating current. By an infinite energy Thou buildeth the Universe impregnating and pervading the same. Oh! Lord of the Universe! Thy jugglery is beyond the comprehension of the totality of scholars.

102

If Thou sayest 'Stand here' I cannot but stand here; who am I a particle or even less than that not to obey Thy orders. Not a blade of grass moves but by Thy Will nor has it the power to be born or to grow or die without Thy Will.

THE BRAHMIN

103

Oh! You Brahmin, how is it, you have lost faith in the power of penance? Don't you hear that once upon a time a Viswamitra, who was a Kshatriya by birth attained Brahminism by the force of penance. Does not the story carry conviction to you? Please pay heed to this. May your mind be hinged to the Divine in devotion.

104

पटिष्ठां यां निष्ठां तपसि कृतवान् तत्र भगवान्
वसिष्ठो ब्रह्मिष्ठां यदि भवति तस्यां तव मतिः
अवश्यं सर्वस्वं द्विजवर विहायैव तपसि
प्रपद्यस्व श्रद्धां भवसि जगतीमङ्गलकरः ॥

105

पटीयानैश्वर्यात् प्रभवति महीयान् प्रभुगणात्
द्रढीयान् कुध्रेभ्यो भवति च गरीयान् गुरुतमात्
वशीयान् शस्त्रेभ्यो विलसति बलीयान् बलवतः
प्रभावो यो दृष्टः तपसि भज निष्ठां द्विजवर !

वाल्मीकिमहर्षिः

106

कदा वा वाल्मीके ! जगति तव रामायणनदी
सुधाधारा जाता प्रवहति च पूता कलियुगे
न तां पायंपायं विबुध इह तृप्तिं भजति यत्
नतः कालीदासस्वकृतिषु भवन्तं प्रथमतः ॥

104

If thou hast a faith in the power of that penance performed by that great hermit Vasishtha, then leave alone everything and consecrate yourself heart and soul in deep devotion to the Divine; then thou art sure to contribute something to the welfare of the world.

105

Penance has greater potentialities than wealth; greater power than all the kings and emperors put together, greater stamina than the mountains; it is weightier than the weightiest, more controlling than weapons, and stronger than the strongest. (Vide. More things are wrought by prayer than the world dreams of.)

POET VALMIKI

106

Oh! Valmiki! When was it that the River of your Ramayanam filled with waters of nectar, and capable of sanctifying the devotees in this age of Kali, took its birth? A scholar (also a demi god. The word विबुध means both a scholar and a demi-God; in Hindu mythology there are thirty three crores of demi-Gods, who are the residents of the Heaven) does not get satiated with drinking deep into the river; and so even Kalidasa bowed his head to you at the very outset of his work.

107

भवद्वाणी वाणीमुखकमलजाता मधुधुनी
भवेद्वा गंगा गां हिमगिरिशिरस्तस्स्रवति या
खगोले गोलानां भ्रमणजवनिर्यातमधुरा
रवो वा वेदाख्यभ्रमरमुखरावा रसधुनी ॥

108

न मन्ये सामान्यं मुनिवर भवन्तं क्षितितलेऽ
वतीर्णां पुंभावां निगमनिगमान्तैकपदवीं
गिरां देवीं मन्ये ; प्रभवति च रामायणवती
धरा यावत् स्वर्गादधिकतरमेवेति गदितं ॥

109

शिशुर्वा वृद्धो वा मुनिवर ! भवद्ग्रन्थमसकृत्
युवावा शृण्वन् तत् श्रवणमधुरं रामचरितं
न तृप्तिं सन्धत्ते पुनरपि च शुश्रूषति मुहुः
द्रवीभूतः पूतो भवति भजति ब्रह्मपदवीं ॥

107

Your Muse must have been either that river of honey that upsurges from the lotus-face of that Goddess of Learning or else it should have been that river Ganges which flows down from the heights of the Himalayas; if that be not so, it should be otherwise the so-called music of the spheres that roll in the depths of the Heavens or else it should be that river of the waters of melody that arises from the humming of the bees of the Vedas.

108

I do not consider you, Oh! Valmiki! to be an average human. You must have been the very incarnation of that Goddesss of Learning herself, who has been described in the Veda and the Vedanta; this world of men is considered to be holier than even the Heaven so long as there is your Ramayanam.

109

Oh! Hermit, Valmiki, Either a child, an old man or a youth, if he once hears your melodious Ramayanam, he will never be satiated, but craves to hear it over and again; he gets dissolved in it as it were, gets sanctified and becomes one with the Brahman the Omnipresent.

110

त्वामेव प्रणनामादौ भवभूतिमहाकविः
इदं कविभ्यः पूर्वेभ्य इतिशब्दान् ब्रुवन् पुरा ॥

111

त्वामेवमनसि ध्यात्वा कालिदासमहाकविः
मन्दः कवियशःप्रार्थीत्यात्मानं वर्णितोऽभवत् ॥

112

त्वद्रामायणमहागङ्गाजलं कृत्वाञ्जलौ कियत्
भोजराजः पितृभ्यस्तत् निवापं कृतवान् पुरा ॥

धेनुः

113

अहो ! धेनो, धन्यं भवति भवदीयं जनुरिदं
यतो वेदश्च त्वां स्तुवति खलु पुण्यां मधुमतीं ।
तृणान्येवादन्ती ददसि मधुरं दुग्धममृतं
श्रवःपेयं गेयं भवति चरितं ते हि कविभिः ॥

110

It was to thee that the great Poet Bhavabhuti paid his homage at the very outset of his Uttara Ramacharita where he began with the words इदं कविभ्यः पूर्वेभ्यो नमोवाकं प्रशास्महे.

111

Bearing thee alone in his mind, Kalidasa the famous poet described himself in such humble terms as to call himself a dullard aspiring for the fame of a poet, as thou appeared before his mind's eye as the Mount Everest.

112

It was from the Ganges of your Ramayanam that King Bhoja took a handful of water as it were to offer oblations to his forefathers, that is, he wrote again Ramayanam to sanctify himself and his forefathers.

THE COW

113

Blessed art thou, O! Cow! Even the Veda describes thee as one living a sweet and sacred life. Thou estest but grass but yieldest nectar-like milk. Really thy life deserves to be sung by poets and heard with ovation.

114

सृजन् त्वां स ब्रह्मा भवति कविभिस्तुत्यपदवी
वहन्ती त्वां भूमिर्भवति च पवित्रेति भणिता ।
यथा छंदांसि त्वं भवसि हि चतुष्पादसुरभिः
जनुस्सार्थक्ये त्वं भवसि मधुमज्जीवितकथा ॥

115

सुगेहं गेहं तत् भवति सुरभिर्यत्र रमते
सुगेहं गेहं तत् भवति निगमध्यानमधुरं
सुगेहं गेहं तद् भवति खलु रामायणकथा
सुधाधारा यत्र स्रवति विबुधाहारपदवी ॥

मानवजन्म

116

रे रे मानव ! किं करोषि चरितं व्यर्थं वृथा मा कृथाः
कान्ताकाञ्चन लोलुपः किमु सदा बोभूयसे संसृतौ
एतत्किं तव जीवितस्य परमं साध्यं परं वांछितं
भ्रातश्चिन्तय कार्य मस्ति बहुलं ते जीविते पावनं ॥

114

The creator deserves to be sung by the poets for having had the genius to create thee. The Earth is considered to be sanctified by bearing thee on her surface. Thou hast the graceful walk on four feet just like the Vedic hymns. In point of worthiness, thou art considered to be be living a sweet and sacred life.

115

That house is worth being called a house which is the abode of a cow; that house is worth-being called a house which resounds with the melodious intonation of the Vedic hymns; that house is worth being called a house which rings sweet with the verses of Ramayana sung out into nectar-like flow of melodies, a worthy food of scholars and demi-gods alike.

MAN'S LIFE

116

Oh! mortal man! What is it that you are doing? Are you not wasting your precious life? Are you not unduly engrossed in your domestic life wherein you are perforce compelled to earn and spend? Is this all the summum bonum of your life, the be-all and end-all of your life? Is it the highest desire of man, to have a wife, children and money? Brother, think twice and again; you have got to do a lot in this birth of yours, a duty to yourself and a duty of consecration to the Divine.

117

अहो मानवानां परं साधनीया
समैकत्वबुध्या परब्रह्मविद्या
विहायेममर्थं महानर्थरूपं
सृजत्याणवास्त्रं नरो मारणास्त्रं ॥

118

पुनः पाशवीयामवस्थां भजन्ति
प्रभो ! देव ! पाहि प्रजां मृत्युपाशात्
श्रमैणैत्य जातिं परां मानवीयां
नरस्साधयामास तन्मारणास्त्रं ॥

119

अनेकानि रत्नानि रत्नाकरे सं
भवन्तीति जानाति सर्वोऽपि लोके
तदर्थं बताहो विहाय प्रयत्नं
शिलास्सैकतस्था नरस्सञ्चिनोति ॥

117

Hullo! Humanity has a goal to achieve unitedly and steadfastly and that is Brahma Vidya i. e. knowing the Truth of Existence. Leaving alone this purpose of life, what a blunder! Man has succeeded in inventing an atom bomb, a bomb designed to put an end to the totality of human beings and other lives as well.

118

Oh! Lord of the Universe! save the humanity from this catastrophe; Man has been lapsing into animal-hood, a state from which he is supposed to have evolved. Having attained manhood after a long travail, behold! Man has achieved a scientific method of suicide.

119

Every one knows that full many a gem of purest ray serene, the dark unfathomed caves of the ocean bear; but alas! leaving them alone, man has been gathering but pebbles on the seashore.

120

मनुष्याणां ग्रंथान् पठितुमसमर्थो यदि पशुः
कथं ब्रह्माण्डाख्यं पठति मनुजो ग्रन्थमतुलं
तमोन्यस्तो रोदित्यपि हसति दीपे गतभयः
यथा बालस्तद्वद् भवति विबुधो ब्रह्मविषये ॥

मेघः

121

पयोधौ समृद्धं हि वर्षन् न वर्षन्
तथा दाहबाधातुरे चातपोते
अपात्रेऽसि दाता न पात्रेऽसि दाता
गुणग्राहिता ते न तातात्म्बुदातः ॥

122

अकाले च वर्षन् न काले तु वर्ष
स्यगर्जन् न वर्षस्यनाडम्बरं त्वं
न दत्से न शम्पाकशाभिर्हतस्त्वं
पयांसीदृशी दातृता तेऽम्बुदातः ॥

120

When the animal in its level of intelligence cannot understand the human algebra, how does man, in his level of intelligence understand the Divine Algebra namely the mystery of life? Even the greatest of scholars is no more in understanding the mystery of life, than a child crying in the night, crying for the light, only with a cry.

THE CLOUD

121

Thou rainest oh! Cloud! on the sea where it is superfluous and doth not rain even a drop for the chataka bird which is reported to be dying of thirst. (The Chataka bird, it is said, does not drink from any lake or river or from any source which is in contact with the Earth; it will be waiting to catch the drops of rain while in the atmosphere however thirsty it might be). Thus thou bestowest thy charity where it is not required and refrainest from bestowing on one who deserves.

122

Thou rainest oh! Cloud! Out of time when it is not required and doth not rain when it is required acutely; nor doth thou rain without ostentatious thundering nor unbeaten by the swords of lightning. Is this thy charity?

पर्वतः

123

तपस्वितां गतो भवानिवाचलस्समाहितः
नगाधिराज राजते महायुगेषु सर्गतः
अचेतनो भवानिति प्रजल्पति प्रजा मुधा
तथाविधः कथं नगत्वधर्मदीक्षितः स्थितः ॥

124

नगा गच्छेयुश्चेद् भवति खलु धर्मस्य निहतिः
धरायामित्येवं सुरपतिरभूद् गोत्रभिदहो
कथा सेयं ब्रूतेह्यचलनिचये चापि भवति
स्वधर्मस्य ज्ञानं चिदिति गदितं यच्च विबुधैः ॥

125

अहो मूले तप्तो भवसि दहनेनापि रविणा
शिरस्येतादृक् त्वं वहसि मृगवृक्षांश्च सुखितान्
महात्मानो लोके बहुविधभवं क्लेशनिचयं
वहन्तो वर्तन्ते परसुखकरे वर्त्मनि खलु ॥

THE MOUNTAIN

123

Thou musest as though in supplication to the Divine from times immemorial, Oh! mountain! ever since the dawn of creation! People wrongly depict thee to be devoid of consciousness; if that be so, how dost thou obey the law of thy Being namely that thou shalt not move?

124

If mountains were to move and fly there shall be chaos everywhere on the Earth; that is why God Indra has been depicted as having torn the wings of the mountains in times of yore; what does this story bring home to us? It informs us that even the apparent inconscient state of the mountain conceals an innermost dormancy of consciousness.

125

Thou art scorched by the summer Sun on thy head and art burnt by the fire in the bosom of the Earth at thy root; despite, thou bearest the bird and beast and the trees as well and provide them hospitality and happiness. Indeed it will be so! Great souls endure affliction on all sides but make others happy as best as they could.

माता पृथिवी

126

अहो मातः भूमे भवति किमु गर्भे हि महिमा
तवायं यो नित्यं जनयति जनान् जन्तुनिवहान्
अमेया माया या भवति तव सा यन्त्राविषया
दरीधर्ति ब्राह्मीं प्रजननविधां शक्तिमतुलां ॥

127

जन्तूनां जननं ददाति जननी माता त्व मेवासि भूः !
यस्मादोषधिजातमुत्सृजसि वै यज्जातमन्नं भवेत्
आपो जीवननामका मधुमतीः प्राणं च वायुं तथा
बिभ्राणा सुखजीविताय बहुधा त्वं जीविनां कल्पसे ॥

निद्रा

128

निद्रा नाम नरस्य काचिदपरा शान्तिं दिशन्ती दशा
प्रोक्ता यद्यपि तामसी बुधवरैः नैतादृशी भाति मे
जाग्रत्स्वप्नदशाद्वयेन नितरां सन्तापिते जीविते
वर्षन्तीव सुधां सुखं वितरति स्वर्ग्यं मनुष्याय वै ॥

MOTHER EARTH

126

Oh ! Mother Earth ! What a wonderful power is concealed in thy bosom, I do not know, which is responsible for the creation of life on thy face; men do not understand what a mystic mechanism resides in thee, which is an expression of the inexplicable creative energy of the creator.

127

Mothers are given to give birth and they give birth alone; but thou art the real mother Oh Mother Earth! for thou motherest all. Thou begetest the crops which provide food for every mother's son and further thou bearest waters, the sweet waters, which give life for they bear the epithet Jivanam, which means life; and an atmosphere of oxygen which is another word for life for it bears the epithet prana vayu which means life.

SLEEP

128

Sleep has been depicted by scholars to be a lapse into the state of the Inconscient; but it appears to me to be a supreme state of bliss bestowing on man a peace of mind that resurges his spirits from deadening fatigue experienced during the two states of wakefulness and dream. It rains celestial nectar on the mortal man and is therefore something Divine in nature descending on man as though from Heaven.

कः कविः

129

न केवलं काव्यकर्ता कविस्सर्वोऽपि मानवः
उत्पद्यन्ते विलीयन्ते यस्मिन् भावा निरन्तरं ॥

130

भङ्गास्सम्भूय भग्नास्स्युः पारावारे यथा तथा
कवितापि भवेत्तेषां हृद्येवान्तर्विलीयते ॥

131

सम्पत्तिर्वा विपत्तिर्वा सुखं कष्टमथापिवा
समानानि भवेत्तेषां देहधारणकारणात् ॥

132

एतानि सुखदुःखानि भावानुत्पाद्य मानसे
मूकस्यापि प्रस्रुवते काव्यानि हृदयान्तरे ॥

133

केषांचित् कृतपुण्यानां वाणी काव्यस्वरूपिका
देशे देशान्तरेवापि पीयते गीयतेऽपि च ॥

134

यश्शृणोति पुनः काव्यं पामरस्य हृदि स्रुतं
स विद्वान् स च देवांशः स च कारुणिको महान् ॥

WHO IS A POET

129–134

A poet is not he alone, whose eloquence finds expression in the form of poetry; ideas spring forth but alas ! find no expression in the minds of many a man even as tides spring up but subside on the surface of the sea. Happiness and misery are both common to every man who has taken birth into a mortal coil and therefore every one has his own joys and throbbings which are themselves unexpressed poetry. Him I call a pandit, nay a Godly person great with compassion, who can hear the dumb eloquence and the pulsations of a throbbing heart, which cannot find expression obsessed by ignorance and illiteracy.

गैर्वाणी वाणी

135

भाषाः प्रान्तगता भवन्ति बहुला या भारतक्ष्मातले
कल्पन्तां खलु तत्र तत्र वसतां दैनन्दिने जीविते
गैर्वाणीं गलहस्तितां स्वजननीं वाणीं प्रकुर्वन्ति यत्
तद्देशं बहुधा भिनत्ति विबुधा बोबुध्यतां रुध्यतां ॥

136

पुरा यस्यां वाण्यां मुनिवरमुखाद्रामचरितं
गिरांदेवी साक्षान्निगदितवती येन वचसा
कविः कालीदासस्तदनु भवभूतिश्च कवितां
व्यधत्तां तां वाणीं बत न जनता भावयति हि ॥

137

कवीशानास्सर्वे स्वकृतिषु जनाकर्षणपराः
प्रदेशीयां भाषां करमुपनिबध्नन्ति तदहो
न कश्चित् गैर्वाणीमनुसरति वाणीं यदि तथा
प्रवृत्तस्तद्वाणी खलु बधिरशङ्खारव इव ॥

SANSKRIT

135

Let there be many languages in India. Let them serve the purpose of daily routine in the respective localities; but the fact that they are necking out their mother Sanskrit, that is responsible for the dissection of the Mother country into different parochialist states. Awake oh! learned men and arrest the danger.

136

What a danger! Men have lost their wits, they do not lend their ears to that sacred Sanskrit voice, a voice which was heard in the poetry of Kalidasa and Bhavabhuti and a voice which was no other than that of the Goddess of learning who sang the story of Rama in the person of Valmiki.

137

What a great pity? All the great poets of the country are more interested in attracting their own respective readers and as such choose to use but their regional languages. None is interested to use the sacred Sanskrit Tongue and if one does once in a way alas! it falls on deaf ears.

138

यतो देववाणीं जना नाद्रियन्ते
ततो नैकमत्यं भवेद् भारतेऽस्मिन्
यथा मातृवाणीमअनादृत्य पुत्राः
मिथोवादजुष्टा विनष्टा भवेयुः ॥

139

पुरा विद्या वेदास्तदनुसकलश्शास्त्रनिचयः
विपर्यासं नीतो भरतभुवि विद्याविधिरहो
अविद्या विद्यात्वं परमधिगता जीवनकृते
न गैर्वाणी वाक् संप्रति मतिमतां चापि रुचये ॥

भारत भूमिः

140

सृष्टोऽहं भवता श्रुतिस्मृतिगवीगानैः पवित्रीकृते
देशे भारतखण्डके द्विजकुले स्वाध्यायविद्यारते
देवब्राह्मणयायजूकविलसद्वंशे ततः कारणात्
धन्यं मे जनुरित्यवैमि भगवन् धन्योऽस्मि विश्वप्रभो ॥

138

Since men are not respecting the Sacred Divine language of Sanskrit which is a common binding tie amongst the various states right from the Himachal down to the Cape Comorin they have lost their mutual affection and no amount of artificial coaxing of an imaginary sense of patriotism can tie them together even as when there is not heard the affectionate voice of the mother no amount of outside eloquence can coax up the lost unity even amongst brothers of the same blood.

139

Till very recently in the Bharat education meant a study of the Vedas and the Vedangas intended to elucidate the Vedic lore. Today we find nothing of it in the syllabii of the University education. What was once termed non-culture is now considered to be culture and alas! nobody takes it into his head to study the Sanskrit literature.

BHARAT

140

Oh! God! I consider myself fortunate in being born into a Brahmin family, dedicated to the worship of Brahmins and the Divine, in a country which is the cradle of the Vedic culture and rendered sacred by the constant invocation of the vedic hymns.

141

धन्येयं भरतावनिः श्रुतिशिखापीयूषधाराधरो
दीव्यन् यत्र सुधारसस्य धरणीं धाराभिरासिञ्चति
याभिर्यत्र रुहन्ति सन्ततमिमे ये ब्रह्मविद्यारताः
लोकानुग्रहदीक्षया प्रचरितास्ते याज्ञवल्क्यादयः ॥

142

शब्दब्रह्मविदः पुराणकवयस्सारस्वतोपासकाः
ब्रह्मर्षिप्रवरा महोग्रतपसो ये पूतलोकत्रयाः
मन्त्राणां गुरुतेजसामपिच ये द्रष्टार आसन् पुरा
तैर्लोके प्रतिपादितः श्रुतिगणो जेजीयतां दीव्यतां ॥

143

श्रीमन्मद्भरतावनिश्शुभवनी जेजीयतां या चिरं
श्रीभोजादिनृपालकीर्तिलतिकासूनप्रसूतं घनं
बिभ्राणा सुपरीमलं दशदिशामध्यस्थविद्वत्कवीन्
चक्रे प्रौढकवित्वगानरसिकानिन्दिन्दिरान् सन्ततं ॥

141

Blessed is this Bharat, where the cloud of the Upanishadic nectar rains in all times and where therefore Rishis like Yagnavalkya take birth and dedicate themselves to the cause of elevating the humanity into realms of spirituality.

142

May that spiritual literature excel in the world of humanity, literature which was proclaimed in the form of the Vedic truths by Rishis who had, by virtue of their life-long penance at the altar of the Divine, a spiritual vision, and were verily not only poets but seers and as such who could give birth to volumes of Puranic literature, enough to sanctify the entire humanity for all times.

143

May this Bharat, this sacred garden excel, which from times immemorial has been breeding kings like Bhoja whose fame for patronage of letters grew like the creepers of a garden and bore flowers of fragrance attracting poets from all directions like bees who sang their poems and produced the very many volumes of Sanskrit literature.

144

भरतवसुमतीका ब्रह्मविद्यागरिष्ठाः
उभयकुलपवित्रास्सन्ति ये धर्मदाराः
निरतमपि पयोदा धेनवो निर्झरिण्यः
प्रणतिशनमहं तान् ताश्च नित्यं करोमि ॥

145

नमो मन्त्रकृद्भ्यो महद्भ्यो गुरुभ्यः
नमश्शास्त्रकृद्भ्यो नमो भाष्यकृद्भ्यः
नमो वेदविद्भ्यो द्विजेभ्यो बुधेभ्यो
नमश्शब्दविद्भ्यः कविभ्यो नमोस्तु ॥

146

श्रीमच्छङ्करभगवत्पादाम्भोजातयुग्ममीडेऽहं
अद्वैतमरन्दधुनी यत्सूता पण्डितालिमोदाय ॥

144

I offer my salutations to those spiritual teachers of yore, who sanctified the ancient Bharat, to those pativratas like Anasuya, i.e. ladies of character and devotion, who could by the strength of their character command the Heavens, to those rivers like the Ganges and the Godavari, whose waters have been waters of spirituality as it were, breeding spirituality in men who drink them, and to those cows, which have been the wealth of this country giving life to those that succour their milk.

145

May these salutations of mine reach those Rishis who saw the Vedic hymns in their spiritual vision and gave expression to them, as eternal truths, to those Rishis who were subsequently the founders of the Sastras like the Vedanta, to those scholars who produced the innumerable commentaries thereof, to those custodians of the Vedas who have been transmitting the voluminous Vedic literature just by rote from generation to generation, and to those poets like Valmiki and Vyasa, who have done yeoman service to the cause of spirituality by their immortal Muse.

146

I offer my salutations to those lotus-feet of Acharya Sankar, from which flowed the river of the Vedanta, whose waters were no other than honey (as having taken birth out of lotuses) in which the Bees of the Pundits rejoice.

147

मुनी कणादगौतमौ नमामि सान्द्रनन्दनं
यदीयतर्कभास्करो भवन्धकारतस्करः
कलौ यतः कुवादता न बाधते पदाहता
श्रुतिप्रमाणमग्रतश्च याति भारतक्षितौ ॥

148

रराज राजराजमित्रसूत्रचित्रितस्त्वया
पटो हि पाणिने मुने चिरं पुरा धरातले
पतञ्जलेश्च भाष्यरूपरागचित्रितः परं
ततोऽपि राजतेतरां धृतो बुधैः सुधापदैः ॥

147

I offer my salutations to those two Rishis Kanada and Gautama with immense pleasure, whose sun of logic drives away the great darkness of atheism that obsesses the humanity often times. In this age of Kali, wherein that atheism and perverted argumentation reign supreme, that Logic tramples down under the feet such perverted arguments, (The word पद्‌हता means at once trampled down by the feet, and also beaten down by words. पद्= foot as well as word) and helps to restore the supremacy of the Veda in the land of the Bharat.

148

Oh! Hermit! Panini !What a wonderful cloth of grammar you manufactured out of the fourteen threads (also aphorisms) that were given out by the drum of God Siva; it has reigned supreme all these years and what is more, that commentary of Bhagwan Patanjali has acted like a beautiful colouring to that cloth, which is being worn by (Gods as well as) Pundits (who are the custodians of nectar) who are enabled to use words like nectar. (There is a pun here on the word विबुध which means at once a God of Hindu mythology and a scholar. The word adjectives to both, meaning in the former case "custodians of nectar" and the latter "having words like nectar." It is said that God Siva gave out fourteen aphorisms as the sound of his drum which subsequently formed the basis of the great Science of Grammar in Sanskrit. Unlike English grammar, grammar in Sanskrit happened to be developed as a scientific system which runs into volumes after volumes. सूत्र=Thread and also Aphorism.)

149

आचार्यार्यभटं नमामि निरतं सिद्धान्तविद्यागुरुं
लल्लाचार्यमुखांस्ततोऽपि विबुधान् तान् ब्रह्मगुप्तादिकान्
साक्षाद्भास्करमेव भारतगतं वन्दे परं भास्करं
गावो यस्य नृणां खगोलमखिलं सर्वस्फुटं चक्रिरे ॥

कीदृशोद्य भारतदेशः

150

यो देवो भरतक्ष्मामतनुत प्राचीं पुरा भासितां
सोयं कञ्चिदुपेत्य कालमितरां विज्ञानभानुः पुनः
श्रीमद्भारतमेदिनीं ततमहादौर्भाग्यदोषन्वितां
अज्ञानान्धतमःप्लुतां हि कुरुते निद्राप्रबुद्धामहो ॥

151

अश्रौषं भरतक्षितावृषिवराः पूर्वं वसिष्ठादयः
ब्रह्मिष्ठा हि बभूवुरित्यपि तथा पुण्याश्च राजर्षयः
सीतामुख्यपतिव्रताश्च कवयो वाल्मीकिमुख्यास्तथा
किं सद्यो भरतक्ष्मेति कलिते हा हन्त खिद्याम्यहं ॥

149

I offer my salutations to that Aryabhata, the first of the galaxy of Astronomers, then Astronomers like Lalla and Brahma Gupta who developed Astronomy into a systematic Mathematical Science, and then to that great Bhaskara, who is no other than the Sun-God, coming down into the Bharat whose words (also rays: note the pun on the word गो meaning at once word and ray of light) rendered clear the celestial sphere: Bhaskara's words teach us the Astronomy of the celestial sphere whereas the rays of the Sun illuminate the celestial sphere.

WHAT IS BHARAT TO-DAY?

150

Which Sun of knowledge once upon a time rose in the East in the Bharat and illuminated it with rays of cultural effulgence; which Sun subsequently for over three hundred years went to the other hemisphere and shone there in the West, that Sun, behold! now begins to shine again in the East and rouses the humanity obsessed by the chill night of penury from their deep sleep of ignorance. (Note the pun or the world दोष and दोषा the first meaning obsession and the second night.)

151

I have heard that once upon a time there lived in the Bharat (India) Rishis like Vasishtha, who had consecrated their lives at the altar of the Divine; and devout kings like Janaka, and ladies like Sita and Anasuya who were devoted to their husbands. But when I look upon the Bharat now, what is it to-day? Really my mind gets depressed at the sight.

152

या पूर्वं भरतक्ष्मा हि वसुधासीमन्तमुक्तामणिः
या प्रासूत बृहस्पतीनिव बुधान् या रत्नगर्भा पुरा
या योगे तपसि श्रियामपि पुरः या मन्त्रशक्तौ निधिः
सा पृष्ठे भवतीति खिद्यति मनः बोबुध्यतां भारताः ॥

153

यावद् भारतदेशशिष्यजनता पाश्चात्यकाव्येषु यत्
निष्ष्णाता भविता न तत्र विबुधा मात्सर्यमातन्वते
यद्वाल्मीकिमुखा महाकविवरा दूरीकृतास्सर्वतो
तद्देशे गलहस्तितां हि कुरुते गीर्वाणवाणीं परां ॥

154

विज्ञानं परिवर्धतां अपितु तत्साहित्यविद्यां परां
चेतस्संस्कृतिदायिनीं जनगणा यन्नाद्रियन्तेऽधुना
तत्कष्टं बत भारतीयजनता स्वाध्यात्मिकत्वं चिरात्
आयातं विजहाति संस्कृतगिरं विद्यार्थिनो विस्मृताः ॥

152

That Bharat, which was one day ahead of all the world's nations; that Bharat which once gave birth to great Rishis and poets; that Bharat which excelled in times of yore in yoga, penance, wealth and spirituality, what is that Bharat to-day? She is nowhere now either in material welfare or in point of knowledge or spirituality. Awake! my dear countrymen! Does not your mind get depressed over this?

153

Let the totality of the student generation be required to be thorough with every poem of every English poet. Scholars have no complaint in that respect. But the very fact that entire generations of students, (be it on the ground of four-language question or otherwise) are deprived of an opportunity to read even one single sloka of the nation's greatest poets like Valmiki, Vyasa and Kalidasa; this system of education has, in actuality, necked out the nation's mother tongue out of doors and that grieves the scholars of the nation. No nation has ever committed such a blunder upto now.

154

Let Science and Technology develop in the country. They have to. But that does not mean literature should be neglected or given a second place, literature, which it is that sublimates a man from his prosaic worldly outlook of life and helps him to rise above his animal-level of consciousness. That is the mistake that our system of education has been making ever since the advent of the British. India has, as though forgotten her soul. She has been as though distracted from her

गोदावरी

155

यत्तीरे जनकात्मजासहचरो रामो हि रेमे स्वयं
यत्तीरे भगवांश्च गौतममुनिस्तेपे तपो निर्मलं
आसृष्टेश्च ददाति जीवततये या जीवनं चामृतं
सेयं पश्यत गौतमी भगवती पुण्या दृशां गोचरा ॥

156

वाल्मीकिर्भगवानिमां खलु निजग्रन्थे परं वर्णित
श्चैतां तद्भवभूतिरप्यलमहो प्रास्तावयन्नाटके
स्मृत्वेमां सुपुराणपुण्यविषयां गाथां मुहुर्मे मनः
नो जाने किमु वाद्य खेलति जवादुत्कण्ठितं कारणं ॥

moorings. She has fallen short of her spiritual stature in as much as not even one percent of the student generation whatever be the reason behind it, is enabled to study her Nation's Voice namely Sanskrit, wherein every leader admits there is a tremendous treasure of wisdom.

THE RIVER GODAVARY

155

Look here! Here you find that sacred river the Godavari or what is also called the Gautami, which we (the Hindus) hold as a Divine Element (for it serves a purpose Divine and works as a part of the Divine Dynamis), on whose banks Rama is reported to have roamed in company with his beloved Sita when he was exiled into the forests of Dandaka, on whose banks that great hermit Gautama is said to have done his penance, and which has been not only sustaining the lives of billions and billions of lives human and subhuman, ever since her birth (Note that the words जीवनं=life and Amrita=Immortality are synonyms of water in Sanskrit) but also helping them to cultivate a Divine outlook of life which is itself immortality.

156

This is that river Godavary, which was described at length by Bhagwan Valmiki in his Ramayanam; this is again that river Godavary, which was depicted by the great poet Bhavabhuti in his drama Uttara Ramacharita; when I reflect thus upon seeing this river and remind myself of this ancient sacred history of the river, I do not know why my mind leaps for joy and at once rendered reflective.

157

नेदं वारि पुरातनं नच पुनः कूले तदानीन्तने
जानन्नेतदिमां ब्रवीति मनुजस्सर्वोपि गोदावरीं
एषा सा खलु पण्डितैर्निगदिता प्रावाहिकी सत्यता
तत्तत्कालविनश्वराखिलजगज्जातस्य जातस्य वै ॥

158

पाश्चात्यः परिहासमेति जनतां तां देवताभाविनीं
दृष्ट्वा भारतदेशिकां भणति च प्रायो हि मूढात्मिकां
यन्त्री पश्यति चेदिमां वदति वै सस्यानुकूलां नदीं
दृश्यैषा कविताद‍ृशो भगवती गोदावरीवाहिनी ॥

159

अस्तंयन्तमहर्पतिं हि कुलटा दृष्ट्वा प्रियं वाञ्छति
स्तेनस्तु त्वरते तदेव विदितश्चौर्याय तु ब्राह्मणः
सन्ध्यावन्दनकर्मणा श्रयति तां ब्राह्मीं च शक्तिं परां
दृष्ट्वा तद्वदिमां नदीं बहुविधा भावा भवन्त्येव हि ॥

157

These are not those waters, which were then flowing in this river; these are not the banks that were raised then in times of yore; yet every one persists in calling this that self-same river Godavary. Is this not what is meant by that phrase प्रावाहिकी सत्यता (i.e. temporary flow-like existence of the world) depicted by scholars while describing the universe. In other words everything that is born goes on changing from time to time, even the atoms constituting the body of a particular person even while he lives, yet we call him the same person.

158

If a Westerner hears that the Hindus worship this river as a Goddess, perhaps he laughs in his sleeves at their innocent primitive stupidity. If, on the other hand, an Engineer perceives the river his mind perhaps gets proccupied with what amount of water this river can supply for crop if properly utilized; but behold! The vision of a Hindu poet persists to call the river Bhagavati Godavary in spite of the fact that it is after all physical waters collected together by the law of gravity inasmuchas it reminds us that there is a Divine agency at work in creating these rivers for the benefit of life at large, and as it is The Divine dynamis that is at work in the flow of the river as well.

159

When a prostitute perceives the sun setting she hastens with the desire of meeting her lover; when a thief perceives the same phenomenon, he hastens on his errand of thieving; when on the other hand, a Brahmin looks at the same Sun getting down, his mind is filled with his duty of evening prayer to the Supreme Cosmic Power, whose deputy is this Sun in his opinion. In the same manner different ideas sprout up in different minds when they look at this same river according to their respective levels of consciousness.

160

एतस्यास्सलिलं निपीय कविताधाराधरास्सन्ततं
नन्नय्यार्यमुखा रसां हि सरसां आन्ध्रेषु चक्रुः पुरा
एतत्कूलविनिर्मिते स्वभवने श्रीराजराजेन्द्रराट्
आन्ध्र्यां सम्परिवर्तितं हि कृतवान् वैयासिकं भारतं ॥

161

अम्ब त्वं हि ददर्शिथ प्रभुवरान् सारस्वतोपासकान्
ब्रह्मर्षीन् कति वा परांश्च सुजनान् कोटीः परःकोटि च
आयास्यन्ति परे तवाम्ब निकटं यास्यन्ति मार्गैः स्वकैः
यः कश्चित्पुरुषस्त्वया पुनरहो तेषां किमु स्मर्यते ॥

162

आयातु प्रसभं प्रयातु च महाराजोऽपि देवोऽपि वा
त्वं त्वन्मार्गरतैव लक्ष्यमपरं ते नास्ति चित्ते खलु
नृत्यन्ती सविलासमम्बुधिमहो भर्तारमन्वेष्यसि
क्षिप्रं याहि पतिव्रता पतिकुलं प्राप्तुं समुत्साहते ॥

160

This is the very river drinking whose water' that poet-cloud Nannarya (who was the first poet of Andhra and who translated Mahabharata into Telugu. In Sanskrit literature a cloud is depicted as developing its body by drinking the waters of the earth) rained back his torrential Muse which filled the Earth with essence and juice as it were (the word रस has not an equivalent word in the English literature. The word essence is the nearest approach). This again is the very river on whose banks that famous King of the Andhra (11th century) named Raja Raja Narendra built his palace in which that great Sanskrit work of Vyasa namely Maha Bharata was first translated by Nannarya into Telugu.

161

Mother! Godavari! You must have seen many a king, many a poet and many a hermit and others billions and billions of them all these years from times immemorial. Also in the future billions of them will approach thee, I am sure. I wonder, do you care to remember any one of them in your musings?

162

Emperors may come and Emperors may go; Angels may come and angels may go; but thou pursuest thine own path and there is no other thought in thy mind but to flow and flow. Dancing and singing in thyself thou seekest thy Lord the Ocean (In Sanskrit literature the Ocean is depicted as husband and the rivers as his wives). Hasten! A devoted wife is verily eager to seek her husband!

163

कदा वा ते तीरे सुरभिलसमीरे सुखकरे
कुटीरे विश्रान्तः त्रिषवणमुपास्य प्रतिदिनं
गृहस्थाग्निं जुह्वन्मनसि विमृशन्नौपनिषदीम्
महाविद्यां कुर्यां वसतिमिह गोदावरि भृशं ॥

164

सच्चिद्रूपतया समस्तजगतीप्रोता जगद्धारिणी
शक्तिर्भाति मया न तत्र विषये स्वप्नेऽपि सन्दिह्यते
यच्चैतन्यमयी प्रयाति भवती रात्रंदिवं निम्नगा
कुर्वन्ती तव धर्ममेव जलधिं हे अम्ब गोदावरि ! ॥

मातः !

165

अम्ब ! त्वं नहि विस्मृता खलु मया पुत्रेण किञ्चाद्य ते
वात्सल्यामृतवर्षिणी मम सदा दृष्टिर्मनोगोचरा
धन्यास्ते दिवसाः कदा समभवन् त्वच्चिन्त्यमानस्य मे
मातः ! त्वन्मरणादनन्तरमहं शून्यं जगद् भावये ॥

163

When will it be that I shall have the opportunity to reside on thy banks in a peaceful hut worshipping the household deity of Fire, performing the three daily rites and discoursing in myself the content of the Upanishadic lore! (In the daily conduct of a Brahmin laid down by the Veda, performing the three Savanas or rites early in the morning, at noon and at sunset, and then worshipping the Fire which goes by the name Grihya Agni, and discoursing the Upanishads form an integral part).

164

There is a Supreme Intelligence at work in the cosmos! I am as sure of it as I am sure of myself even in the midst of a deep dream. That Supreme Consciousness pervades and sustains the universe, and it is that Supreme consciousness that motivates you. Oh! Mother? Godavary! to flow down towards your destination, knowing and doing your duty. The word निम्नगा which is a synonym of the river means etymologically that it finds its level. Here consciousness is attributed to the river in being able to find its level.

MY MOTHER

165

Mother! Thy sacred memories are still green in my mind thy looks of affection showered on me as long as you were alive took deep roots in my mind. Alas! those happy days are gone when you stood as my custodian. Mother! really I feel the world is now a void and a vacuum after your departure.

166

पुत्रोऽयमर्भकतया बत ! दुष्टलोके
जीवेत् कथं कथमिव प्रभवेत् सुशक्तः
इत्येव मां कृतवतीं मनसि व्यथार्तां
त्वां चिन्तयामि जननीमधुनापि चित्ते ॥

167

अद्यापि तां ज्वरवशेन यदाकदा वा
निद्रांगते मयि ममैव सुसन्निकर्षे
अश्रुप्लुतां कृतवतीं मयि दीनदृष्टिं
सम्भावयामि जननीमपि वीतनिद्रां ॥

168

यत्प्रेम मातस्तव मे सुखाय
बभूव पूर्वं तदहोद्य दुःखं
करोत्यपारं स्मरतो न चापि
स्मृतिं विहातुं हृदयं समर्थं ॥

166

Mother! I still remember thee always bestowing thy thoughts on me, day and night, despairing how I, a weakling would be able to get on in this world of cut-throat competition.

167

Even today I recall the memories of my mother sitting by my side when I fell asleep running a high fever, looking at me with eyes shedding tears over me spending herself a sleepless night and praying to the Almighty for my recovery.

168

That affection of yours, oh! Mother! which bestowed happiness on me when you were alive, the self-same affection remembered by me constantly is creating pangs of grief today in my mind; nor am I able to forget you even so as to bury the grief.

169

अद्यापि हे जननि! तं तव कण्ठनादं
मां बोधयन्तमसकृद् हितवाक्यजालैः
विद्यारतिं यदि विहाय मयि प्रवृत्ते
दैन्यं वहन्तमपि गद्गदमूहयामि ॥

170

प्रेमापि दोषो भवतीति केचित्
वेदान्तिनो यद् ब्रुवते न सत्यं,
यन्मातृदेवीपदभक्तिरास्ते
तन्मे परेशानपरेव सक्तिः ॥

चन्द्रः

171

न चन्द्रोऽयं किं तु त्रिदिवरमणी सुन्दरमुखं
नभो नेदं तस्याः परिसृतविनीलाश्शिरसिजाः
न चेमास्तारास्स्युः शिरसि कुसुमालंकृतिगणाः
न चेयं ज्योत्स्नास्या मुखनिकटनिष्यन्दिहसितं ॥

169

Even today, I recall, Mother! Your voice, exhorting me often and often with correcting words, and if I ever happened to slacken in my studies nonchalantly, I still remember how your voice went low in beseeching me to correct myself.

170

* Some philosophers argue that love belongs to the body and as such must be got over; but it cannot be true in the case of filial love. In my humble opinion, the love that I bear towards my mother is not inferior to that which I bear towards Godhead and as such it helps salvation.

THE MOON

171

You call it the Moon! No! it is that fair face of the lady of the Heavens! You call it the sky! No! it is her expended locks of hair which is black. You call them the stars! No, they are the flowers worn by her on her head; you call it the moonlight! No! It is her laugh raining white all over.

172

पारावारगभीरदुःखजनके निस्सारसंसारके
मूढानां लुठनामहंकृतिमदव्यापारपापात्मनां
चारित्रं परिहस्य हास्यकरुणाव्यक्तीकरं ह्रीकरं
स्वर्गस्त्री परिहासमेति धवलं सा चन्द्रिकाव्याजतः ॥

173

त्यागे यद्यपि सुप्रसिद्धचरिता राजान उर्व्यां परं
प्रायस्तैः परदारवाञ्छितकृता दुष्कीर्तिरप्यार्जिता
देवेभ्यस्तनुमर्पयन् हि कुरुते राजा यशश्चन्द्रिकां
दुष्कीर्तिं गुरुतल्पकामुकतया धत्ते कलङ्कं च सः ॥

174

सन्तं तं मनुते प्रजा यदि यदा येनोपकारः कृतः
पापात्मेति तमेव हन्त वदति स्यान्नोपकर्ता यदि
चन्द्रं ज्यौतिषिका वदन्ति हि शुभं पूर्णो यदा कौमुद
दाता स्यादपि पापमेव न यदा धत्ते तथा चन्द्रिकां

172

You call it the moonlight! No! it is that ridiculing and pitying laugh of the lady of the Heavens, who is laughing in her sleeves looking at the egotistic sinful behaviour of men rolling uselessly and aimlessly in the abysmal depths of painful worldly life obsessed by ignorance.

173

No doubt! Kings and Emperors of the world there were who acquired fame in times of yore; but often some of them had a notorious behaviour of adultery too. Look! for example this Moon (In Sanskrit the word means a king and also the Moon) has acquired this fame which is in the form of his light (It is a tradition of the Sanskrit literature to depict fame as white and notoriety as black) by virtue of his self-sacrifice (There is a tradition that the Moon sacrifices his body during the waning half of the month, to provide food for Gods) and has also become notorious by seducing his teacher's wife, which notoriety is seen in the form of the black mark in the disc of the moon. (There is a mythological story that the Moon was a disciple of Jupiter and that he misbehaved with his teacher's wife.)

174

Behold! People call a man good when he does some service and bad if he does not. Astrologers say that full moon is a benefic planet perhaps because he gives us moonlight, and a wadning Moon is malefic perhaps because he gives no light.

लक्ष्मीः

175

महाविष्णोस्साक्षादपि च गृहिणी चञ्चलतमा
ह्यविद्या गन्धेषु स्थितिमभिलषन्ती प्रतिगृहं
दिवं हित्वा लुब्धानभिसरसि नित्यं भ्रमसि च
क्षितौ लक्ष्मीश्चित्रा किमियमविनीता तव कथा ॥

176

कियत्कालं बद्धा पिशुनधनपेटीषु लहरी
यथा रुद्धा सर्वैर्जिगमिषसि मार्गैरपि खलु
न मार्गो लब्धश्चेदपि कृशसि वै बाष्पसहिता
क्रमेणान्तर्धत्से बत भवति चित्रा तव कथा ॥

177

न दत्तैव प्रायो यदि भवसि दत्ता विधिवशात्
अपात्रे दत्ता त्वं गतवयसि कन्येव धनिके
सकामा त्वं तस्मादसति वसतिं वाञ्छसि यतः
किमेतत्प्रारब्धं भवति तव वैकुण्ठगृहिणि ॥

THE GODDESS OF WEALTH

175

Oh! Goddess of Wealth! In spite of the fact that you are the very wife of God Maha Vishnu, on whose breast you are reported to reside, yet you are most fickle-minded, and as such leave the Heaven and your Lord, come down to the Earth, go in search of houses where the most uncultured people live, and further seek misers as though a harlot seeking her lover herself; even there you do not fix up your abode but leave one in search of another of the same nature! What is this wonderful story of yours, which is immoral?

In Hindu Mythology the Goddess of Wealth is depicted as the wife of the Supreme God Maha Vishnu, and is described as most fickleminded, for wealth does not reside with one particular man for long.

176

You are for some time locked up in the iron safes of misers, and then you try to escape therefrom by all means as a stream of water arrested from flowing down. If a way is not found for your escape as also in the case of the stream, it is surprising to note that you sink there itself, and evaporate out of sight.

Note: Wealth is depicted as not being in the possession of one particular person for more than three generations. if one does neither enjoy his wealth nor spend it in charity, despite, that wealth is described as leaving that house after three generations in some unforeseen manner.

177

You are generally never bestowed in charity. If ever you happen to be, then you are bestowed on an unworthy person, even as a girl is often given in marriage to an old man because he happens to be rich; then alone you are satisfied for you want to reside only with an unworthy man. What is this lot of yours, Oh wife of Mahavishnu!

178

न विद्वांसं यासि व्रजसि यदि तूर्णं वितरति
द्विजे सत्पात्रे त्वामिति भवति यत्ते न रुचये
त्वयि प्रीतिं विद्वान् न भजति यतस्त्वं मदकरी
ततस्त्वां सन्मार्गे ह्यपनयति शीघ्रं स्वभवनात् ॥

179

न दाराः पुत्रा वा परमविषसंसारविटपेः
भवेयुर्बीजं तत् खलु भवति लक्ष्मी हि भवती
प्रभुस्त्वां मायावत् सकलजनमोहाय ससृजे
यतस्सर्वो ह्यर्थी भवति परमार्थी न भवति ॥

180

जनः कामं मोहं भजति निजदारेषु सकलः
परं कामं मोहं त्वयितु धनलोभं च कुरुते
त्वया मात्सर्यं च प्रभवति मदश्चापि कमले
ततः क्रोधश्चित्रं षडरिषु भवत्येव विषयः ॥

178

You never seek a scholar (for a scholar is always poor in every time and clime) nor, if you seek one such, he will not allow you to reside with him for you beget pride in him; so he calmly bestows you on a worthy person and you never like to be bestowed on a worthy person in a good cause.

179

It is often wrongly depicted that wife and children are the seed of this poisonous tree of worldly life on whose account one gets engrossed all one's life. But really, it is more on account of the greed for money that one gets into worldliness, for one does not allow even one's wife or children to enjoy that money being a miser. Very often in actual life the greed of a miser outweighs his love for his own wife and children. God has really created you, Oh Goddess of Wealth, even as the Vedantists say that he has created the Goddess of Illusion because everyone in this world right from the highest down to the lowest, has no better programme of life or sense of values than to go on amassing wealth.

Note : माया or Goddess of Illusion obsesses a man who is therefore not able to understand the Truth of existence but takes the world to be a world and leads a blind life therin like dumb driven cattle.

180

Every man has only love and obsession even towards his own wife but behold! Every one not only has them towards you, Oh! Goddess of Wealth! but in addition also develops greed, envy, pride and anger on your account. Thus you are the real source of the six vices that a man could develop in his life.

181

अये सेवाधर्म भजति विबुधोऽप्यर्थविषये
गृहद्वारे तिष्ठन् धनिन इव लज्जाविरहितः
तथा पापं कर्तुं नरकगतिदं त्वं हि विषयः
कथैषा किं ते स्यात् परमपुरुषस्यापि गृहिणि ॥

को महात्मा

182

महात्मा स स्याद्यो भजति जनतां स्वार्थरहितः
महात्मा स स्याद्यस्सृजति घनसाहित्यलहरीं
महात्मा स स्याद्यो जगति भगवत्सृष्टिविषयं
सुविज्ञानं प्राप्य प्रथयति सदा भूरितपसा ॥

183

महात्मा स स्याद्यः पशुविहगकीटादिकमपि
प्रभूतेन प्रेम्णा भजति फलवृक्षा इव वने
महात्मा स स्याद्यस्सकलजगतामन्तरगतां
परां ब्राह्मीं शक्तिं भजति विजहत् भेदधिषणां ॥

181

Even a scholar (also a God) becomes a servant on your account and even stands at the gates of a wealthy man as though without shame. Also one commits sin only on your account which leads one, to the Hell. What is this wonderful story of yours, Oh! wife of the Highest of Gods!

WHO IS A GREAT SOUL?

182

Him I call a Mahatma who serves the humanity at large sacrificing his own interests; him I call a Mahatma who raises the level of intelligence of the man in the street by a creative literary work; him I call a Mahatma, who investigates into the secrets of Nature and lays them bare with a rare sense of devotion and thus contributes his mite towards an advancement of Science and Technology.

183

Him I call a Mahatma who does equally serve the bird, the beast and the insect with infinite love like trees in the forest bearing fruit for their benefit; him, I call a Mahatma who sees and worships The Divine in all manifested Nature animate or inanimate, the Devine which expresses itself in the form of Supreme Energy and Consciousness in full play in the cosmic picture.

184

प्रिये ! का त्वं कोऽहं किमयमुभयोर्नौ व्यतिकरः
किमेतद्दाम्पत्यं भवजलधिमग्नौ कथमिव
कुतस्त्यावावां किं भवति गमनस्थानमपरं
विचित्रं चारित्रं कथमपि न जाने च विमृशन् ॥

185

त्वयैवायं किं मे परिणयविधिस्तेऽपि च मया
कथंभूतो वन्धस्सखि जननपूर्वस्तव मम ?
मदीयं दुःखं वा सुखमपि कथं त्वं विभजसि
त्वदीयं चाहं हे सखि परमचित्रं स्मरसि किं ॥

186

हित्वा स्वबन्धून् जननीं च तातं
गेहं मदीयं तरुणि ! प्रविष्टा
अनुव्रता मां भवती यतस्त्वां
प्राणैर्गलस्थैः खलु न त्यजामि ॥

HUSBAND AND WIFE

184

Dear! Who art thou? or who am I? How is it that we became man and wife? What significance has our marriage? How is it that we came to be steeped in worldly life? What were we before this birth? and what will be our future destination? This is all a wonderful story and I am not able to understand it however much I reflect on the same.

185

How is it, dear, that you happened to be my wife and I happened to be your husband? What was our relation before we were born into this world of men? How is it you are made to enjoy and suffer my fortunes and misfortunes and I too in reciprocation? Is this not a wonderful story?

186

Leaving alone all your own relatives, even your mother and father, you had entered my house and have been my partner in life all through. I therefore vowed to you that I would never abandon you so long as I live (vide. प्रेतो मुञ्चामि नामुतस्सुबद्धाममुतस्करत्—Veda.)

187

आवां पावकसाक्षिकं परिणतौ यस्मिन् मुहूर्ते तदा
सख्यं तेऽहमगां ममापि गमिता सप्तक्रमैः प्रेयसि !
मा योषं तव सख्यतस्सह मया धर्मं भज त्वं प्रिये !
मा योष्ठा मम सख्यतश्च गृहिणीधर्मोह्यसौ पावनः ॥

188

सम्राज्ञी श्वशुरे ततः पतिजने भूयाद्वधो मत्कुले
मूर्धानं प्रजया विराट् च भवती पत्युर्ममारोहतु
रेतोभृत्पृथिवी त्वमस्यथ यथा रेतस्तथा द्यौ रहं
देवा वह्निमुखा ददुश्च भवतीं मह्यं गृहस्थाय हि ॥

189

न धर्मे न चार्थे न कामे सति त्वां
यदा वा कदा नातिचारं करोमि
करं सुप्रजास्त्वाय तेऽगृह्ण मार्ये
पितृणाद्विमुक्तिं यतोऽहं लभेयं ॥

190

अघोरं ते चक्षुः भवतु सुभगे मां तवपतिं
शिवं ते पादं स्या दुभयकुलवृद्धिं च तनुतां
अभर्तृघ्नी त्वं मे दिश च सकलान् भाग्यविभवान्
न पुत्रघ्नी भूया इति हि निगमाशंसितवचः ॥

Veda) i. e. In the Hindu marriage the bridegroom is made to vow in the presence of the Sacred Fire as a Divine witness that he will never abandon the bride so long as he lives and that he will conduct himself in her partnership in the righteous path laid down by the Veda. The fourfold purpose of life is described as to achieve the four पुरुषार्थाः i. e. righteous duties enjoined on a householder by the Veda, acquiring money to run the married life and having a desire to do things which are not opposed to the Vedic conduct. The fourth and the chief purpose of human life is मोक्ष i. e. salvation and the wife does not and cannot help towards this goal. So a marriage is intended to serve only the first three purposes of life and not the fourth. Also with respect to the second half of the sloka, vide ;

गृभ्णामि ते सुप्रजास्त्वाय हस्तं
मया पत्या जरदष्टि र्यथासः —Veda.

I am hereby seeking your hand and you shall live with me to a ripe old age till you lose your teeth. (One is said to owe a debt to one's forefathers which will not be cleared till one gives birth to progeny.)

190

May your looks be auspicious so as not to be malefic to me your husband ; may your foot be auspicious and do good to both the houses, your parents' house and that of mine, where you set your foot. May you be auspicious so as to help your husband to have a long life and prosperity. May you be auspicious so that your progeny lives a long life and prosper ! This is indeed the Vedic benediction ! Vide: अघोरचक्षुरपतिघ्नी etc.—Veda.

दाम्पस्यं नाम किं

191

दाम्पत्यं नाम दिव्यं भवति न खलु तन्मानवैः कल्पितं स्यात्
इत्येवं भारतीया विबुधमुनिवराः प्रोचुराचार्यवर्याः
जाया पृथ्वी पतिर्द्यौरिति हि निगमतो ज्ञायते दम्पती यत्
ब्राह्मं सर्गं विधत्तः पतिरिव च मनः वाक्च पत्नी भवेतां ॥

अनन्तं पूर्णम्

192

अनन्तं पूर्णं च द्वयमपि परब्रह्म सहशं
यतस्स्वेन खस्मात् मिलितगलितं स्वं तदिवहि
इयं रीती राशौ भवति खहराख्येऽपि च तथा
श्रुतेस्सत्यं विद्वान् गणितकुशलः पश्यति खलु ॥

WHAT IS MARRIAGE

191

Marriage is not merely an artificial human affair. It is designed by the Divine. So say the great Rishis of ancient India. Man and wife are like the Heavens that rain and the earth that receives it; they serve a purpose Divine namely that they help creation and have got a part to play in that Divine programme. Man is the mind and wife is the word. So says the Veda

द्यौरहं पृथिवीत्वगँ
रेतोऽहगँ रेतोभृत्वं मनोऽहमस्मि
वाक् त्वगँ सामामनुव्रता भव
पुगँसे पुत्राय वेत्तवै etc.—Veda.

THE INFINITE AND THE ZERO

192

The Infinite and the Zero are both alike Brahman; for, adding Infinite to the Infinite or substracting Infinite from Infinite still there remains the Infinite. The same holds good even in the case of Zero and a number known as Kha-hara i. e. $\frac{a}{o}$ (In modern Mathematics, however it is pronounced that division by Zero is meaningless and there is no number like $\frac{a}{o}$ but in the meta-mathematical field so to say we speak of them and try to interpret them).

Look, for example:

$$\frac{a}{o} + K = \frac{a+o}{o} = \frac{a}{o} \qquad \frac{a}{o} - K = \frac{a-o}{o} = \frac{a}{o};$$

$$\frac{a}{o} + \frac{b}{o} = \frac{c}{o} \qquad \frac{a}{o} - \frac{b}{o} = \frac{d}{o}$$

193

यथोकादिकसंख्यानां योगेऽनन्तं भवत्यहो
तदनन्तात्समाख्यानां वियोगेऽनन्तमेव हि ॥

194

समानां विषमाणां वा संख्यानां योगतो भवेत्
अनन्तं तादृशं तस्मात् ब्रह्मणाद्युपमीयते ॥

अन्तरिक्षगमनं

195

चित्रं यान्त्रिकता परामधिगता काष्ठां यदद्य प्रजाः
रथ्यादेशगता विधुं प्रति शरान्प्रेषयन्नित्यहो
अद्येदं मनुजा नभस्तलगतान् चन्द्रादिगोलान् प्रति
प्रस्थातुं प्रथमं प्रयत्नमिवहि प्रारेभिरे प्रौढितः ॥

196

आस्वर्गं रथमार्गगा नृपतयो रेजुर्धरायामिति
प्रोवाचुर्यदहो पुराणकवय श्रीकालिदासादयः
उत्प्रेक्षामकरोत् समस्तजनतावार्तामिमां पूर्विकां
किं त्वद्य प्रथनं करिष्यति जनो विश्वासमेतादृशि ॥

193–194

The sum to infinity of natural numbers is infinite; the sum to infinity of the even as well as odd numbers is also infinite. Thus we see that $D_1 + D_2 = D_{1,2}$ $D_{1,2} - D_1 = D_2$. Where D_1, D_2 and $D_{1,2}$ are respectively the sums of the odd numbers even numbers and the natural numbers.

SPUTNIKS AND LUNIKS

195

What a wonder! Technology has been reaching beyond bounds? The Russians have succeeded in shooting at the Moon. Man has begun to interfere with the Divine cosmos and has launched on the programme of crossing the cosmic space to reach the celestial globes!

196

Ancient poets like Kalidasa and others told us that there were Kings of the Ikshvaku generation who had free access into the Heavens on their chariots. (Of what nature were those chariots we do not know) Ref. आनाकरथवर्त्मनां and वसिष्ठ मन्त्रोक्षजण प्रभावा दुदन्वदाकाश महीधरेषु etc. Raghuvamsa first and fifth cantos respectively. It seems Vasishtha created a chariot by his spiritual power, which could go into that region of the Heavens where Kubera rules.

Everybody thought that this was only a poetic fancy and could never be a truth. But look her! man

197

राज्ञो देहमुपागमत् स्वतनुतः श्रीशङ्करो वत्सरं
तत्रासीत् परतस्स्वदेहमगमत् शिष्यैः परं पालितं
इत्येषा च कथा जनेषु भवति प्रायो न विश्वासभूः
अद्यत्वेऽपि दिनान् धरान्तरगतान् पश्यत्सु योगीश्वरान् ॥

198

मासि प्रोष्ठपदे विलम्बिशरदि श्यामे च पक्षे तिथौ
षष्ठ्यां प्रेषितवान् नरः प्रथमतः कश्चित् शरं भूमितः
यः पृथ्वीं सुविहाय चाम्बरगतः भूमिं परिभ्राम्यति
ब्राह्मीं शक्तिमतीत्य सम्प्रति जनो यन्त्री वरीवर्धते ॥

begins to place confidence even in those utterances. (For, eversince the first man was born on the Earth millions of years might have elapsed according to biology and geology. If that be so how is it that our generation alone could have had this privilege of scientific advancement; are we alone the chosen few by the Divine? We somehow have a lurking belief that perhaps civilizations there were even in ancient times which might have reached higher heights but somehow they came to be buried in the geographical antiquities. It might be that cataclysms overtook the then existing humanity for example a nearest approach of Mars could have shaken the earth out of itself (Ref. Gollancz—The worlds in collision).

197

Once upon a time, we hear, Acharya Sankara left his own body to be protected by his disciples, entered the dead body of a King, lived therein for one year and came back into his own body. Perhaps this story does not carry conviction to people; but when they are able to see even today man well-versed in yoga, who remains buried in the earth for days together, why do they not accept the possibility of Sankara's Yogic feat? Can there not be many more things in Heaven and earth than our philosophy dreams of?

198

It was on that day the 4th October 1958 i. e. the Sixth day in the Second half of the month Bhadrapada in the year Vilambi, on Saturday that man sent out for the first time a rocket which became the first man-made satellite of the earth which has been ever since circling round the Earth in an elliptical orbit. Behold! man with his knowledge is able to trespass into the cosmic space.

199

मासि प्रोष्ठपदे विकारिशरदः पूर्वे च पक्षे तिथौ
द्वादश्यां भृगुवासरे पुनरपि प्रज्ञानिधिर्मानवः
रथ्यायां प्रथमं द्युलोकपदगं कञ्चिच्छरं प्राहिणोत्
यश्चंद्रं च जघान पश्यत ! जनाः ! आश्चर्यमस्मात् किमु ॥

200

जनिं मृत्युं जातिं पुनरपि जनिं याति जनता
तथा जीर्णा भूयादिति कलितमासीत्खलु मया
यदा चान्द्रं लोकं जिगमिषति विद्वानिह तनौ
तदा प्रेक्ष्ये चक्रे विधिरिति नरं साथकतया ॥

201

शान्तिश्शान्तिरिति श्रुतेर्निगदितं यन्नाद्रियन्ते जनाः
अन्नं वस्त्रमिति द्वयं क्षितितले मर्त्याय वै लुप्यति
आधिव्याधिपराजितैश्च मनुजैर्देशैश्च युद्धोत्सुकैः
पापासक्तमनोभिरेव सकलैस्सर्वंसहा क्लाम्यति ॥

199

Again in the same month of this year Vikari on the twelfth day of the first half on 12th September 1959, Friday, a genius of Russia has shot out another rocket which has crossed a cosmic space of 2,35,000 miles and has hit the very surface of the Moon! What more wonder is there?

200

Hitherto I thought that men are born to die and die to be born again serving no great purpose but leading a blind miserable life without great achievement; but now when I perceive that man probably succeeds in reaching the Moon alive by virtue of his technological skill defying the Divine rule as it were, certainly I do believe that God has made man in His image and wants him really to lead a purposeful life.

201

Why is it that man, in spite of all his intelligence and achievement suffers for want of food and cloth; it is because he is not paying heed to that Vedic voice which wants him to establish peace within himself and outside. Earth is groaning under the burden of men immersed in sinful behaviour suffering from disease and depression and of countries always at logger heads.

202

देशारिष्टमयं सदा क्षितितले धर्मच्युतेस्स्यादिति
प्राज्ञैर्यद्गदितं तदद्य जनता प्रत्येति नैवादरात्
इत्थंभूतजनाय किंस्विदधुना सस्यानुकूलो घनः
पृथ्वी सस्यवती भवेत्किमु मरुत्कुप्येत नो किं तथा ॥

203

हे धेनो तव जन्म सार्थकमिदं व्याघ्रो बलीयानिति
प्राप्तुं तस्य जनुः त्वमर्थयसि किं नेमां मतिं मा कृथाः
पश्येयं भरतक्षमा क्षितितले स्वां पद्धतिं नैतिकीं
हातुं नेच्छति दुर्बलापि सबला युद्धे न तस्या मतिः ॥

204

लोके सत्पुरुषा जनेषु विरलाः तस्मात् प्रजासाम्यतः
प्रायो दुर्मतिरेव सम्प्रति जनैस्सन्धीयते पालकः
अद्यत्वे पशुता विजृम्भति ततः संख्याबलं शक्तिमत्
विद्यायै जनता कृषिं न कुरुते तावत्प्रमादो भवेत् ॥

202

When men do not behave themselves, it is said that Nature frowns on them, i. e. Earthquakes and volcanic eruptions, cyclones and epidemics all such disastrous phenomena occur in Nature as though to teach man that there is a Superhuman power which wields his fate. Despite, man is too sophisticated now-a-days and as such deems such statements as irrational and superstitious. When men are such, what obligation is there that clouds should rain as desired and Earth should yield her maximum? Why not the Earth quake and wind grow furious?

203

Thy life is blessed! Oh Cow! The tiger may be stronger than thee; but never grieve that thou hast not been born a tiger; look! for example! India is weak, but she has a moral strength and she does not like to develop a brutal strength, for she knows that war is not the goal of humanity.

204

Good men are rare; hence in a democracy very often a bad man is returned to office; brutal majority has the upper hand over the minority of good men. Really danger threatens a country so long as people remain uneducated and uncultured.

205

न शान्ति र्न दान्ति र्न सत्ये प्रतिष्ठा
दया नैव दृश्या क्व दानेऽभिसक्तिः
इयं मानवानां यदा रीतिरास्ते
कथंकारमेते सुखं यन्ति लोके ॥

206

अधीतस्स्वाध्यायस्तदनु गणितं शास्त्रमपि यत्
खगोलीयं शास्त्रं कलितमखिलं तत्तदपि च
न तु ज्ञातं ज्ञेयं शिशुरिव भवाम्येव भगवन्
अमेया ते माया न भवति हि तीर्णा खलु मया ॥

207

वयं सृष्टा लोके खलु भगवता जीवितुमिह
प्रभुर्देवो हन्तुं प्रभवति च नो जीर्णवयसः
अणोरस्त्रं सृष्ट्वा सकलजननाशाय कतिचित्
जनक्षोभे सक्ताः किमिदमपमृत्योरिव भटाः ॥

205

Man is not at peace either with himself or others; his words are not established in Truth; he knows no compassion and then how can he be expected to be charitable? When men are thus behaving themselves how can they expect every thing to be alright for them, and how can they expect to be happy always?

206

I studied the Vedas; something of Mathematics and Astronomy to a good extent and further studied this and that of what we call knowledge and culture. But to cenfess the truth, Oh God! I have not learnt what ought to be learnt according to your prescribed syllabus, for I am entirely engrossed head and shoulders in the illusions of worldly life which is all your play.

207

We are born into the world by the Will Divine; as such, we have a right to live as long as we are given the lease by the Almighty. When that is so, what is this attrocity of men, who have invented the atom bomb and arrogate to themselves the right to devastate humanity, at their will and pleasure, as if they are the soldiers of Apamrityu (God of Premature Death).

208

अविद्योपि ब्रूते भरतभुवि सामान्यमनुजः
मिथो देशा युद्धं पशव इव कुर्वन्ति किमिति
तदेषा सामान्या किमिव खलु नीतिर्मतिमतां
प्रभूणां न ग्राह्या भवति तदहो दैवकलना ॥

209

विद्यन्तां हि मतानि मानवगणे भिन्नानि किं स्पर्धया
तैस्सर्वैरपि बोध्यते यदिव तत्सत्यं भवेत्सार्विकं
देवः कश्चिदमुष्य दृश्यजगतो वर्तेत सर्वे नराः
श्रेयोमार्गगता भवेयुरिति च प्रेम्णापि जिज्ञासया ॥

208

Even an unlettered man in the street in the Bharat (India) will be able to see and say that nations will have degenerated to a subhuman level if they happen to proclaim war one against the other. If great gifted leaders of mighty nations are not able to show this much of humanism in their misconceived sense of patriotism much of it depending on their personal pride and egotism, then it is clear that it is the Divine that is designing from behind a devastation of the over-grown human population. Vide: नयोक्ष्य इति मन्यसे मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति—Gita. Arjuna! If thou sayest I shall not fight it is a folly, born out of your egotism. Nature sees to it and makes you fight.

UNIVERSAL RELIGION

209

Let there be manifold religions amongst men and nations; but they need not quarrel. What has been taught by every one of them we shall call the universal Religion and it is this: There is a Divine Intelligence at work in the universe, call it God or a Cosmic Force and men will prosper if and only if they learn to love and pursue their quest for knowledge.

210

यदाह्येतन् बुद्धं प्रभवति तदा मानवगण:
जगत्कल्याणं स्यात् अपि च मनुजो दिव्यपदवीं
इह प्राप्तुं योग्यो गदितमरविन्देन यतिना
भवेत्सत्यं चास्मात् प्रकृतिगतिरर्थेन सहिता ॥

211

अणोरस्त्रं सृष्टं किमपि च बलीयोऽस्त्रममुत:
प्रजाभिस्सृष्टं स्यात् अहमहमिकां मारणकृते
भजन्तीत्थं देशा: न च भवति पर्याप्तिरियता
न दैवं हित्वान्य: प्रभवति जगत्त्राणकुशल: ॥

212

जिज्ञासापरिचोदिताश्च विबुधा: अन्ये जिघांसापरा:
दैतेया मिलिता ममन्थुरमितं विज्ञानदुग्धाम्बुधिं
उद्भूतं बत मारणास्त्रमिति यत् तत्कालकूटो महान्
कण्ठे कर्तुमिदं न कश्चिदधुना शम्भुं विना रक्षिता ॥

210

When this universal outlook develops among men and nations then dawns a new era of bliss for the humanity at large and perhaps a race of supermen may take birth out of this human race, as envisaged by Sri Aurovindo. Nature has more to give us and her course has a meaning and a purpose.

211

An atom bomb has been invented; and a greater bomb awaits invention. Nations are vieing with each other in discovering more and more devastating weapons and no one stops short. God alone could save the humanity out of this threatening calamity.

212

Gods (also scholars) sponsored by a thirst of knowledge and demons (or demon-like persons) sponsored by a thirst for homicide both churned the Milky ocean of science and behold! the Kalakuta or the greatest poison has come out of the churning in the form of the atom bomb and alas! no one can now stem its tide except that God Siva who could gulp it and save the humanity at large! The allusion is here to the epic-story that in the beginning of God's creation Gods and demons joined hands to churn the ocean of milk. Then at the outset Kalakuta came out of it and began to put an end to all life and immediately God Siva came into the picture and gulped that poison and bore it in his throat by which act he is known as Kalakantha.

213

शृणुध्वं हे लोकाः निगमवचनं मानवहितं
यथा पर्जन्यानां भवति मधुमज्जीवनमथो
गवां वा वृक्षाणां तदपि च नदीनां क्षितितले
तथा यूयं सर्वे भवत मधुमज्जीवनविधाः ॥

214

पक्षी जीवति निर्विचारमपि च क्षोणीरुहस्सार्थकं
गाढारण्यगताश्च जन्तुनिवहास्सानन्दमेवासते
किं मेधापरिपुष्टिमेत्य मनुजा दारिद्र्यरोगान्विताः
क्लिश्नन्तीति विचारयन्तु विबुधाः सर्वं जिधां साफलम् ॥

चाटुश्लोकाः

215

साधुरेव हि लोकेस्मिन् पीड्यते न तु कर्कशः
पदे पदे च शीतांशू राहुणेव न चण्डगुः ॥

213

Harken Oh ! men ! to the voice of the Veda which is interested in the welfare of the humanity at large. Even as the lives of the cows and the trees bearing fruit are full of goodness and even as the waters (जीवनं means both waters and life) the clouds and rivers are full of sweetness just in a similar manner it is meet that you should as well live a life of goodness and sweetness, for, goodness is next to Godliness.

214

The bird is able to live a happy life; the tree is able to live a life of usefulness; even the beasts in the depths of the forests live a blissful life; why is it that men in spite of their intellectual status are not able to live a happy life but suffer from poverty and disease ? Scholars ! reflect on this, is it not the result of their disastrous nature ?

215

It is only a mild creature that is afflicted with pain by all around and not a strong one; look for example the Moon is devoured more often by Rahu than the Sun probably because the Moon is milder. (Note : Astronomically the fact is otherwise; an eclipse is caused by the shadow of the Earth in the case of a lunar eclipse and by the Moon in the case of a solar eclipse. In Hindu Mythology it was poetically depicted that Rahu, a shadow devours the Sun and the Moon. The Hindu Astronomers know however the correct view of the situation.

Though Solar eclipses occur more often considering the world over, yet at a given place lunar eclipses occur more often astronomically. In the wake of this fact the above sloka is written.)

216

प्रायेणोपकृतो भृत्वा कुरुतेऽपकृतिं जनः
तेजो धत्ते रविस्सोमे सोमो गृह्णाति भास्करं ॥

217

अमर्त्यत्वं मर्त्याः कथमिव लभन्ते क्षितितले
तमस्तेजो धर्मं न भजति यदा वापि च कदा
तथाप्येकः पन्थाः यदि हि सुमनाश्चापि विबुधः
तदा मर्त्योऽमर्त्यो भवति यशसा जीवति चिरं ॥

218

सम्पदो यान्ति सम्पन्नं न दरिद्रं कदाचन
नद्यस्सलिलमादाय सागरे वितरन्त्यहो ॥

216

What a wonder! How ungrateful one is! Having received charity from the hands of somebody one does not hesitate to harm the very charitable person. Look! for example, the Moon shines in the borrowed light of the Sun; but behold! he does not hesitate to eclipse the very sun when he has an opportunity. (In Sanskrit literature the Moon is described in the masculine gender.)

217

True it is a mortal can never become immortal. Darkness can never be light. Yet there is one particular method by which a mortal can become immortal and that is by acquiring goodness and scholarship which immortalize his name.

Note: There is a pun on the words सुमनाः and विबुधः Both are synonyms of a God who is depicted as immortal in Hindu mythology. At the same time the first word means a good hearted one while the second means a scholar.

218

Only a wealthy person has the opportunity of further windfalls of wealth, never a poor man; look, for example, the rivers bestow their waters into the ocean as if the ocean is in need of them. Look at the irony of Fate!

219

अपण्डितपटाटोपः पदवी या दुरात्मनां
विलब्धानां च या लक्ष्मीः दुस्सहं त्रितयं मम ॥

220

भानो ! भास्कर ! मित्र सर्वजगतीकल्याणभूये विभो
विन्देरन् शुभशोभनानि खलु ये त्वद्भक्तितः पूरुषाः
मत्पूर्वे पितरस्तवैव निरतं ध्याने रतास्तत्कुले
जातं मां निरतं भजन्ति किमिदं रोगा भवद्याजिनं ॥

221

यथा द्रष्टा नभोगोलं स्वकेन्द्रकमितीरयेत्
तथैव मन्यते सर्वजगतीं स्वप्रतिष्ठितां ॥

219

I cannot bear three things in the world; the ostentatious and pretentious behaviour of an unlettered man trying to put on the appearance of à scholar; the haughty egotistic behaviour of an unworthy person given by chance to occupy a high place in administration, and the stone-hearted miserliness of a rich man.

220

Oh! God Sun! Thou art depicted as the one well-wisher of everybody, and working for the welfare of the entire world. It is said that if one worships thee one does not suffer from ill-health. How is it in spite of the fact that all my forefathers had been thy worshippers and in spite of the fact that I am also one such (My name is अर्कसोमयाजी which also means a worshipper of the sun.) I have been always afflicted with disease and misery!

221

Even as an observer thinks that he alone is privileged to be the centre of the universe, just in a similar manner every one feels that the world exists for him and that he is the centre of existence.

222

बुधो बृहस्पतिर्वापि पुरो राज्ञः कलङ्किनः
धरायां गगने वापि हन्त ! नैव प्रकाशते ॥

223

मानव ! त्वत्कृतं कर्म मया सर्वं निरीक्ष्यते
इत्युक्त्वा कर्मसाक्षीव गच्छन्तमनुगच्छति ॥

224

रेरे मानव ! मामकं श्रुणु वचो दर्पं वृथा माकृथाः
मर्त्यस्त्वं भवसीति संस्मर सदा देहे यदा तिष्ठसि
आधिव्याधि पराजितोऽपि सततं नाहंकृतिं हास्यसी
त्येतन्मे वितनोति हास्यमथकिं वर्तेत लोकेऽद्भुतं ॥

222

A scholar or even the highest master of letters will not shine before a king who is addicted to a sinful behaviour and this is also the case in the Heavens as well. (Here is a pun on the words Budha, Brihaspati, Raja and Kalanki. Budha means a pandit also Mercury; Brihaspati means Lord of Letters also Jupiter; Raja means a King, also, the Moon; Kalanki means one with a Stigma also the Moon with the spot in his disc. Another meaning of the verse is that the planets Mercury and Jupiter do not shine in the face of the Moon.)

223

"Man! I have been observing every action of yours good or bad, done publicly or in secret. "Saying thus, as though, the Sun pursues a man wherever he goes.

224

Oh! man! pay heed to my word! Do not pride on your greatness. As long as you live in your mortal coil, remember that you are subject to disease and death. Even though you know you are such, you will not give up your egotism; this makes Heavens laugh in their sleeves; what more is ridiculous in God's creation?

प्रकृतिरहस्यं

225

युष्माभिर्जीवितार्थः प्रकृतिगतरहस्यादिको ज्ञायतामि
त्येष प्रश्नो नरेभ्यः प्रथित इव खलु ब्रह्मणा बीजशास्त्रे
यत्रैते सूर्यचन्द्रौ कुधरजलनिधी स्रोतसीवारिवाहौ
तद्वच्चाहस्तमिस्रे पिहितविषयका बीजवर्णा भवन्ति ॥

226

जले न्यस्तो दण्डः दलित इव दृश्यो भवति यत्
तथा विश्वं सर्वं कथमिव न दृश्येत मनुजैः
जगन्मिथ्यावादं भणतु विबुधस्तर्ककुशलः
तथापीदं स्पष्टं जगदखिलमन्यादृशमिति ॥

मानवानां परं साध्यं

227

यदा स्वार्थमधःकृत्य परार्थे मानुषा रताः
यदा सेवामुशन्तश्च सेव्यतां जहति स्वयं ॥

228

यदा श्रीमान् श्रियं स्वीयां वितरन् प्रीतिमेष्यति
यदा सर्वे च दातारो नकश्चिद्याचको भवेत् ॥

SECRET OF PRAKRITI

225

The Creator has as though postulated a problem in Algebra saying "Man! look here! I have set you a problem. Here is Nature and her Algebra. She has her symbolism and the algebraic symbols are the Sun and the Moon, the mountain and the Ocean, the river and the cloud, the Light and darkness. They hide the answer in their bosom. Unravel them if you can and understand their significance. Then you will have solved the mystery of life."

226

Even as a stick immersed in water appears to be broken at the level of the water, just in a similar manner why not the world be a refracted appearance of something else. The scholar well-versed in logic may contend that the whole manifestation is after all an illusion; but this much may be easily accepted namely that things are not what they seem and that appearance is refracted.

THE GOAL OF HUMANITY

227-236

When man realizes that he has to be more charitable and less selfish; when man likes more to serve than being served; when the rich take pleasure in bestowing their wealth in charity; when man takes pleasure in giving and not taking; when positions of power are given in request and not sought for; when brutal majority gives

229

यदा राज्याधिकारश्च दीयते न तु काम्यते
यदा च पशुताशक्तिः ज्ञानशक्तेर्बिभेति च ॥

230

यदा बली दुर्बलानां रक्षिता नतु भक्षिता
यदाधिकारिणस्सर्वे देशानामृषिपुङ्गवाः ॥

231

यदा प्रेमैव दिव्यं स्यात् न द्वेषो राक्षसः क्वचित्
यदा जीवितसारांशः पारमार्थिकतां भजेत् ॥

232

यदा बुद्धिश्च सर्वेषां पारमेश्वरिकी भवेत्
यदा प्राणिषु सर्वेषु प्रेमैकरसतां भजेत् ॥

233

तदा कालेषु वर्षन्ति मेघास्सस्यानुकूलगाः
तदा नद्यो न जृम्भन्ति तदा वायु र्नकुप्यति ॥

234

तदा रोगकृता भीतिर्निरेषु न दरिद्रता
तदा नार्यश्च भर्तॄणामानुव्रत्यं भजन्ति च ॥

235

तदा पुत्रा भवेयुश्च पितॄणां वाक्यपालकाः
तदा कल्याणमेव स्यात् सर्वस्मिन् जगति ध्रुवं ॥

236

तदा पृथ्वी भवेन्नाकं मानवाश्च सुरा इव
देशारिष्टकृता पीडा तदैव परिशाम्यति ॥
तदा मनो निर्भयं स्यात् वाचस्सत्यप्रतिष्ठिताः ॥

place to and fears before Moral Force; when strength stretches its hands to protect and not to gulp; when hermits and seers take the reins of government; when Divine love reigns supreme all over and the Demon of Hatred gives way; when the purpose of life bends its steps towards divinization; when the mind upsurges towards Godhead and turns down on mundane glory,

then it is that clouds rain in time and they rain to purpose; then it is that rivers rise not in spate and wind grows not furious; then it is that men will not be afflicted by disease or poverty; then it is that women are faithful to their husbands and sons are loyal to their parents, then it is that the mind is without fear and words are established in truth; then it is that prosperity smiles on humanity and earth becomes Heaven.

विद्वान् भारतदेशगः

237

विद्वान् भारतदेशगः खलु गुरुर्नीचङ्गतो भाति मे
नो जानामि कदा प्रभुत्वपदगैरेषा गतिर्बुध्यते
पूर्वं राजगणैर्बुधा हि कतिचित् कैश्चित्सुसम्भाविताः
सर्वो यत्र समान एव भविता केवाद्रियन्ते बुधान् ॥

238

केचित्साम्प्रतिका वदन्ति विबुधो जीवेत् स्वयंशक्तितः
नापेक्षेत जनाभिमानमिति तानेवं समाधीयते
निर्दोहा कवितालता कुसुमिता भूयात् कथं भूतले
नाधारं स्वयमेव याति हि लता सर्वत्र सर्वा सदा ॥

SCHOLAR IN BHARAT

237

It appears to me that today a Sanskrit Scholar in India is like Jupiter debilitated in the sign of Cancer. I do not know when people placed at the helm of administration will pay their attention to the patronage of letters. In times of yore, we are told, Kings like Bhoja and Krishnadeva Raya patronized poets and scholars and therefore in those days we had the best of Sanskrit and Telugu literature. Alas! today nobody patronizes nobody since everybody is on the same level in the democratic and socialistic pattern of the Government. God only knows how under such circumstances a society could produce poets or scholars!

238

Some moderns argue that scholarship should not be parasite on the society and that a scholar should learn to stand on his own legs. True indeed! but those have to recognize one factor. If you expect a creeper to flourish and flower, you have got to give it a support, water it regularly and help it by all means to grow to its fullest; it cannot find its own support always and give you the best. Just in a similar manner if a country has only a conducive atmosphere where a scholar or a poet is respected and patronized then only you could expect to produce poets. Otherwise the country remains as though barren where only a materialistic, dry and prosaic atmosphere prevails and lacks the spirit that is required to sustain human life.

239

विद्वांसं बहुमन्यते सकलभूरित्युक्तिरास्ते हि या
तां प्रत्येति कथं मुधा बुधजनो योऽसौ दरिद्रस्सदा
पोषार्हा खलु पाण्डितीति सकलैर्वैद्यामुपन्यस्यते
पोषं यः कुरुते न तं जनमहो नापश्यमद्यावधि ॥

240

विद्वान् कश्चिदुपेत्य कञ्चिदवदत् श्रीमन्तमित्थं कविः
श्रीमन् काव्यमिदं मया विरचितं किञ्चित् त्वया श्रूयतां
सोऽवादीत् बत! काव्यवाङ्मयमहो को वाधुना कांक्षति
व्यर्थं ते व्यवसाय एव भवतीत्येवं हि लोकोऽधुना ॥

241

विज्ञानं परिवर्धतां किमु वृथा काव्यादिकं वाङ्मयं
ब्रूते कश्चिदिदं बुधोऽपि गदितां वाचं मयि शृण्वति
तं प्रत्याह "वृथा मुधा हि भगवान् चक्रे लताः पुष्पिताः
सौन्दर्यं वनितासु यच्च मधुरं गानं मनुष्येषु च" ॥

239

Everybody says that scholarship is respected in every time and clime. How could a scholar foolishly believe in that, being what he is, poor neglected and looked upon as a parasite on the Society. Everyone right from the President down to a man in the street declares that schlorship should be respected, patronized and protected but I have yet to see a man who does it in actuality.

240

Once a gentleman, who was a poet and also a scholar approached a Zamindar and told him that he wrote a Kavyam, and brought it to read out a few portions thereof just for the pleasure of the Zamindar. On this, the latter grew unnecessarily peevish suspecting that the poet might have approached him for patronage and exclaimed hastily 'Hullo! who is interested nowadays in your poetry and scholarship. Better learn to live otherwise. I am no scholar much less a poet. I am able to eat well, drink well and sleep well without the least poetic talents or erudition. Who wants them for the purpose of living. Go and better attend to a more useful job.' Is this the Bharat, today?

241

A Scientist was saying in my hearing "Let Science and Technology develop in India; I do'nt see any creative part played by poetry, literature or philosophy now-a-days" I rose to the occasion and replied "True, the Almighty created uselessly flowers on the creepers, beauty in ladies and music in men. What Earthly creative purpose do they serve, I do not understand?"

242

निस्सारे स्फुरिता स्थले विधिवशात् काचिल्लता कुण्ठिता
निस्तोये स्फुरिता च सूर्यकिरणै स्सन्तापितान्या लता
आधारं न च लम्भिता क्वचिदहो शीर्णाहि काचिल्लता
सर्वा एवमहो भवन्ति यदि चेत् पुष्पाणि का दास्यति ? ॥

243

अरसिकाय कवित्वनिवेदनं
न कुरुते त्यवदत् विबुधः कवीन्
समभवन् रसिका हि तदा क्षिता
विति विनिश्श्वसतीव कविः कलौ ॥

244

विलपिता भवभूतिमहाकवेः
यदि च पुण्यदिनेषु सरस्वती
किमुत मादृशपामरभारती
यदि जने गलिता गिलितापि वा ॥

242

By the irony of fate, one creeper sprouted on a moorland and got truncated; another happened to sprout as ill-luck would have it, on a land where there is no water and as such died halfway being burnt by the rays of the Sun. Alas! another has sprouted no doubt on a fertile land where there is enough water to grow, but it was not given any support and thus got frustrated. If all the creepers meet such a fate like this, alas! what gives us flowers?

243

"Do not read out your poetry before people who have no talent for it" so said a scholar to the poets of his time. Hearing this version, a poet today heaves a sigh that at least once upon a time probably there were people who could appreciate poetry, though majority could not.

244

When even a poet of the order of Bhavabhuti, who lived in those good olden days, despaired that his Muse migt be lost on the public, it need not be a surprise if the poetry of one like myself, who is nobody in this world gets lost or swallowed.

प्रजासेवादीक्षा

245

सृष्ट्वा प्राणिगणं प्रजापतिरथो तज्जीवनार्थं जगत्
प्राणं जीवनमग्निमम्बरमणिं क्षोण्यां च वृक्षादिकान्
सेवाधर्मरतान् ससर्ज मनुजैस्तैस्तैः परं सेवितः
स्वं धर्मं विजहाति हन्त ! भवति स्वार्थैकदीक्षापरः ॥

246

सेवादीक्षित एव भानुरुदितो नित्यं प्रयात्यम्बरे
सेवादीक्षित एव वायुरपि च क्षोणीं परिभ्राम्यति
सेवायै जलमुग्विमुञ्चति जलं नद्यः प्रवाहे रताः
सेवायै क्षितिजाः फलन्ति किमु तां विस्मारितो वानरः ॥

247

यदा सेवाबुद्धिं भजति नरपालस्स्वयमपि
प्रजाक्षेमे दीक्षां भवति जगती मङ्गलकरः
जगत्प्राणो वायु र्भवति यदि शान्त स्सुखकरः
न झंझावातस्स्यात् जनगणसुखार्थं प्रकुपितः ॥

SERVICE TO LIFE AT LARGE

245

Having created life at large, the Creator appointed the wind, the waters, the Sun, and various other things of the Earth like the trees, to do service thereto. Man enjoying all kinds of service, forgets his own part becomes self-centred and never even once takes it into his head that he is also called upon to offer his service to his own extent. What an atrocity on his part! (The words जगत् प्राण and जीवनं are etymologically significant).

246

The Sun verily rises and goes round just but to serve; the wind goes on blowing round the Earth only to serve; the cloud rains and the rivers flow bent upon service; the trees bear fruit and feed life in service bound; how is it! man alone forgets this simple law of Nature! Is he a man or a monkey? (There is a pun on वानरः)

247

When the administrator comes down to serve and does not fret and fume, then he really contributes to the welfare of the public. The wind is alright and does well his duty of service so long as he is peaceful, but the moment he grows furious and cyclonic, he defeats his purpose and works but havoc in the world.

248

धिक्तमधिकारिणं मत्तं धिक्करोति प्रजास्तु यः
स्वस्ति तस्मै भवेद्यस्स्यात् प्रजासेवापरायणः ॥

नक्षत्रम्

249

कस्त्वां नक्षत्र ! तत्र स्थिरपदमकरोदद्भुते नाकमार्गे
किं कर्तव्यं तवास्ते जगति, कथमिव प्रादुरासीः कियंतं
कालं ते जीवितं स्यात् अथ भवति कस्तात तातस्तवाहो
सर्गेण त्वादृशानामपरिमितसहस्राधिकानां किमास्ते ॥

250

देवानां गृहमित्युवाच निगमः नक्षत्रमित्यस्ति यत्
पुण्यात्मा जनुरेति तादृशमिति प्रोवाच काचित् स्मृतिः
आसर्गं मधु जीवितं खलु भवेदित्येव तद्धन्यता
भूयो जन्ममृती भजंति निरतं संसारगा मादृशाः ॥

248

Woe! unto that ruler who rides roughshod over the people whom he is called upon to serve! May that ruler live long, who takes it on him as duty to serve and love the people by whom he is elected!

249

THE STAR

Who is it, oh little star! That has established you fixedly there on the clestial sphere! What is it that you do and achieve in this world; how were you born and what material was used to give you birth? How long is the lease given unto your life? Who was your father? What does the creator mean by creating your race in billions? What Heavenly purpose do you all serve?

250

The Veda says that thou art the abode of Gods; somewhere else it is said that a great soul takes birth as a star like thee. It is thy fortune that thou art given to live a sweet life ever since the dawn of creation unto the end thereof. We, mortals, are miserable and are doomed to die billions of deaths during thy life time.

251

अहं नक्षत्रं स्यामिति भवति वांछा मनसि मे
परं कीदृक् पुण्यं जनयति तथा वेद्मि नहि तत्
ध्रुवः पूर्वं तप्त्वा परम मभजत् स्थानमिति यत्
पुराणे प्रोक्तं तन्नभवति हि साध्यं मम बत !

कालिदासः

252-281

कदावोर्वी मलंचक्रे कालिदासमहाकविः
केवा तन्मुखतस्साक्षात् काव्यधारासुधां पपुः ॥

भोजो वा विक्रमार्को वा को वा तस्य महाकवेः
पूजाभाग्येन धन्यात्मा रेजे भारतभूतले ॥

कवितारहितं राज्यं वनितारहितं गृहं
भजंति शून्यतां तद्वत् लताहीनं मरुस्थलं ॥

विद्यतानैहिकी संपत् विद्यतां पालको महान्
न तद्राज्यं प्रशंसार्हं यत्र नो जायते कविः ॥

नैतिकीं रीति माश्रित्य कविताशासिताः प्रजाः
शासनेन प्रजास्तावत्पाल्यन्ते भीतिभर्त्सिताः ॥

251

Very often, in my childish and fantastic imagination, I crave to be a star; but I do not know by what means or action I could have such a birth; it is said that a lad Dhruva, once upon a time did a tremendous penance, and attained the birth of the Pole Star, which now goes by his name. But alas! I am unequal to the task of such a penance! What is it that I can do?

KALIDASA

252–281

When was it that Kalidasa graced this globe of the Earth! Who were those fortunate men that had the fortune of drinking the nectar of the Muse that upsurged from his own lips. Who was that Bhoja or Vikramarka, whoever it be, that noble King, that had the privilege of worshipping and patronizing him? A nation devoid of good poets, is like a house devoid of ladies or a land devoid of the green creepers and plant life. Let a nation be most affluent under the care of a mighty ruler; yet it is not worth its name if it does not beget poets who have a vision and a message. No doubt a nation is ruled ultimately by law, but the very enforcement of law is military in its nature and infuses fear into the minds of the people. Good poetry and literature on the other hand sublimate the conduct of the race and helps it lead a moral life which cannot be achieved to such an extent by law alone.

कीदृग्वा भारतो देशः कीदृशी वा प्रजा तदा
त्वयि जाग्रति लोकेऽस्मिन् जिज्ञासामि महाकवे ! ॥

अधीता का त्वया विद्या कीदृक् विद्याविधिस्तदा
को वा गुरुर्महात्मा ते जिज्ञासाम्यहमादरात् ॥

कीदृक् पुण्यमकार्षीत्ते माता सा भाग्यशालिनी
कीदृशं जीवितं तात स्तवानैषीत् धरातले ॥

दारापुत्राः किमासन् ते ते सुखं किमु ते ददुः
कमुद्योगं त्वमाश्रित्य नीतस्संसारजीवितं ॥

कथंभूतस्तवानंदः येन ते कविता सृता
बभूवुः किमु ते काले कवितारसतोषिताः ॥

वित्ताधिकारवांछा किं प्रजास्वासीत्तदापि च
अप्यभूत्किं तदा काले राजकीयं ज्वरं जने ॥

अपि देशास्तदा युद्धं मिथश्चक्रुस्सदोद्धताः
यद्यहो कथमुद्भूता भवतः कविता लता ? ॥

किं रसालानि भुक्तानि पीतं मध्वेव किं त्वया
नो चेन्मधुरिमा तादृक् कथं जातो भवद्गिरां ॥

श्लोकास्ते मधुरा भांति रचिता गानपूर्वकं
नोचेत्कथं पिकीगानमाधुर्यमनुभूयते ॥

केन ते कवितापुष्पमाघ्रातं प्रथमं कवे
तन्मधु स्वादितं नव्यं केन वा भाग्यशालिना ? ॥

यदि मंदो भवानासीत् अपहास्यो भवान् यदि
सा किं मतिमती वाणी नापहास्यः चतुर्मुखः ॥

Oh ! poet ! Kalidasa ! I am interested to know how India was and how people were then in those days when you lived and wrote. What education did you have and what system of education was in Vogue in your days ! Who was that great soul who taught you ? please let me know. How fortunate was your mother, who gave you birth and how was she given to have you as a son ? What position did your father occupy and what kind of life did he lead ? Did you have wife and childern ? May I know what job you did to bring up your family ? Was there the greed among people for money and power even in your days ? Was the country suffering from the fever of politics even in those good olden days ? How could you derive that great bliss which sponsored you to write poetry ? Were there people in your days, who took interest and pleasure in your Muse ? Were the nations fighting amongst themselves even in your days obsessed by pride and arrogance ? If that be so, how could the creeper of your Muse find a conducive atmosphere to sustain itself ?

Oh ! poet ! Did you always have mangoes as your food and honey as your drink ? How else is your Muse so sweet as it is ? Your slokas read so sweet that we have to infer that you sang them before you wrote them down; otherwise that melody, which we find only in the voice of the cuckoo alone could not have been wrought into your poetry. Who was the first fortunate person who smelt the fragrance or drank the honey of your Muse as it upserged from your lips ?

you said that you were a dullard and as such had to be the butt of ridicule. If that were so, even the Goddess of Learning or her Lord the four-faced creator would

यदि ते कवितासारं मल्लिनाथो महामतिः
वेत्तु नैव समर्थश्चेत मादृशानां तु का कथा ? ॥

समस्तविबुधान् मुग्धान् सुंदरी या करोति वै
तादृश्या भारतीदेव्या विलासस्त्वं भवस्यहो ॥

यौवने ततमाधुर्ये सुंदरी वनिता यथा
चित्तं विश्रामयेत्तद्वत् त्वदीया कवितालता ॥

प्राभातिको वातपोतः ग्रीष्मे चित्तं यथा हरेत्
तथा ते कवितापुष्पं बलात्कर्षति मानसं ॥

निदाघतापसंतप्तं तक्रं जंभरसान्वितं
आनंदयेद्यथा तद्वत् कवितावनितापि ते ॥

आकर्षति यस्य चित्तं कवितावनिता तव
मन्ये धन्यं तमेवाहमन्ये बाल्यजराहताः ॥

आनंदं वनिता सूते या सूते पुत्रपुत्रिकाः
आनंदं कविता तेऽपि या सूते रसवाहिनीं ॥

आस्वाद्यते मया किंचित् यदा ते कवितारसः
अनुशोचाम्यधन्यांस्तान् भारतक्षितिबालकान् ॥

अनुशोचाम्यधन्यांस्तान् येऽद्य विद्या मधीयते
नाध्यापिता बत श्लोकान् कालिदासमहाकवेः ॥

अनुशोचामि तद्विद्याविधानं येन भारते
उपेक्षाविषयीभूतः कालिदासमहाकविः ॥

have to meet the same treatment. When even such a great scholar like Mallinatha confessed that he could not compeletely get at the import of your poetry, who am I, a particle to understand it? You are depicted as the very grace of that beautiful lady of that Goddess of Learning, whose beauty obsesses even Gods (also scholars; there is a pun here on the words विबुध and मुग्ध the other meaning is that even scholars are at a loss to understand the Goddess of Learning in all her stature). Even as youth is attracted and gets absorbed in or obsessed by a fair young lady just in a similar manner the totality of scholars get absorbed in your Muse. Even as the morning breeze of a summer day attracts the mind as the sweet breath of morning, so does the flower of your poetry fill and absorb the mind of the reader. The lady of your Muse allures the reader as a cup of buttermilk spiced with juice of lemon delights a thirsty person scorched by the heat of the Summer Sun.

Oh! poet! I deem him fortunate who is attracted by the lady of your Muse and consider others to be either children or old people. Even as a lady delights her husband and begets him sons and daughters just in a similar manner the lady of your Muse delights the reader and begets in his heart a torrential overflow of Rasa (there is no equivalent for Rasa in English; the word essence is a poor substitute).

When I taste a little of the Rasa of your Muse, alas! my mind is diverted to the unfortunate student generation of the Bharat who are not given an opportunity to approach you.

I deplore the lot of the students of the present-day who study every thing under the Sun but not even a few

तिस्रो भाषा अधीयानः न शक्नोति ततः परं
गैर्वाणीं पठितुं बालः इति सा गलहस्तिता ॥

पाश्चात्यकविताग्रंथान् पठन् बालो बहूनपि
पंचषान् कालिदासीयश्लोकान्नाध्यापितो बत ! ॥

अपकारो महानेष कृतो जातेरिति ब्रुवे
जातीयं यन्महाकाव्यवाङ्मयं तत्तिरोहितं ॥

282

गणिते कुशलः श्रुतिमान् ज्योतिश्शास्त्रे च यश्च निष्णातः
विप्रः कौशिकगोत्रः धूळीपाळोपनामविख्यातः ॥

slokas of the Nation's greatest poet Kalidasa! I deplore that system of Education which is now in vogue which has ignored the fact that a Nation's student generation must be enabled to study the Nation's greatest poets, whatever other things they are called upon to study or not to study.

What a pity! Sanskrit is as though necked out of doors on the flimsy pretext that a lad cannot be asked to study more than three languages.

A student is called upon to study even the minor poets of English literature (Besides prescription of Shakes-speare and Milton, also a book called Minor poetry is prescribed for the Intermediate and B.A. degree Examinations in every Indian University.) but not even half-a-dozen of the slokas of the Major poets of the Nation.

This state of affairs, I consider to be a great injustice done to the literature of a Nation, which is virtually ignored and neglected, on the pretext of very minor issues, that ought not to have come in the way betweer the students of a Nation and her greatest poets.

282–284

This work named Khanda-Khadyaka in Sanskrit is written for the pleasure of scholars by one named Dhulipala Arkasomayaji in 1881 Sali Vahana Saka, by one who is well versed in Mathematics and the vedic lore, by one who is an erudite in Astronomy, and by one who is a Brahmin born into the so-called Kausika family.

283

व्यरचयदेनं ग्रंथं विद्वत्तोषाय सोमयज्वाख्यः
भूवसुवसुभूशाके गैर्वाण्यां खण्डखाद्यकाभिख्यं ॥

284

स्वस्ति स्यात् कवितायै स्वस्ति स्यादपि च सुकविरसनायै
स्वस्ति श्रीनाथेभ्यः ये बिभ्रति सम्पदश्च छन्दांसि ॥

May the Muse excel in the Bharat? May the poets be enabled to be happy in this Bharat! May the custodians of wealth and the Vedic lore be happy in this Bharat, who work in mutual help for the benefit of scholarship!

Note: There is a pun on the words here. There is a famous poet Srinatha in Telugu and the famous poet Bhavabhuti was also called Srikantha. May Srinathas excel means May such poets excel! श्रीः Also stands at once for the vedic lore and also Goddess of wealth. Vide the Veda which says

"ऋचस्सामानि यजूँषि साहिश्रीरमृता सतां"

i. e. three vedas go together to be called Sri. The word Srinathas therefore means custodians of wealth and the vedic lore. They have to be happy for otherwise the Bharat ceases to be Bharat if the Vedic lore is lost.

THE VOICE OF THE UPANISHATS

Man ! Harken to the voice of the Upanishats. The Rishis of yore have got a message to thee. That voice has been reverberating from the far-off depths of time. For thine own sake, pay not a deaf ear to it. Know that thy life has a meaning and a mission. It has a power and a purpose. It shall not be wasted away in ignorance. Try to rise to the highest altitude of thy being. Elevate thyself. Do not let thee perish. Thou art of Divine potentialities. Life shall not be for ever doomed to ignorance. It shall not be a despa-rate cry. It shall not be a blind plodding. If thou listenest to the voice of the Rishis, they lead you by the hand Profit by their message. Avoid disaster. Thou art bound to evolve and divinise thyself. Do not cut thyself short. Do not reject the Infinite. May not the Infinite reject you !

माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत्

× × × ×

मधु वाता ऋतायते। मधु क्षरन्ति सिन्धवः माध्वीर्नस्सन्त्वोषधीः मधु नक्तमुतोषसि मधुवत्पार्थिवगँ रजः। मधु द्यौरस्तु नः पिता। मधुमान्नो वनस्पतिः मधुमाँ अस्तु सूर्यः। माध्वीर्गावो भवन्तु नः॥

The wind blows sweet for the seeker of Truth; The rivers flow sweet for him; May the herbs be sweet unto us; May the Earth be sweet to us both by night and dawn. May the Heaven, our Father, be sweet towards us. May the Lord of the forest, the Tree be sweet to us. May the Sun shine sweet on us. May the Cows be sweet to us.

Man ! Make thy life sweet Look into the Book of Nature. Read the lines that are writ large on every page. Understand the ways of the Divine. The five Elements, the Earth, the Waters, the Fire, the Wind and the Heaven all shower sweetness upon you. Why not you be sweet in your turn ? The trees bear you sweet fruit all for nothing. The cows yield you sweet milk only for grass.

Should you not make your life also sweet of that nature? May you life be a sweet song. May your life overflow with goodness. Goodness is next to Godliness. Listen to the voice of Nature. There is a tongue in every brooke; there is a tongue in every sweet flower. They are all silently eloquent. They are singing the song of the Divine Life. Look at the flower, that is born unto a silly simple grass plant. It is all life, sweet life. It proclaims with a trumpet voice the hand that hath made it and the Divine architecture. Behold the mountains; they have been standing there from times immemorial as though, in deep meditation. They muse in supplication of the Divine.

Raise thyself to hear their voice!

THE COSMIC LAWD

All Nature obeys the Cosmic Law, right from the far-off galactic systems of the macrocosm, down to the minutest microcosm of the atom. भीषास्मात् वातः पवते । भीषोदेति सूर्यः भीषास्मादग्निश्चन्द्रश्च । The wind blows in fear of the Brahman; the Sun rises in fear of the Brahman; the Fire burns and the clouds rain in fear of the Brahman. They perform their duty in strict obedience to the Cosmic Law. Why don't you, man, obey the law of your being? Even the Sthanu स्थाणु the stone obeys the law. Its duty is to be static. It is as though aware of its duty. It does not fly! For, if it chooses to fly, there is chaos. So you see, all Nature is bound by law. This law may manifest itself in many forms. The laws of physics may appear to be different from the laws of chemistry and the latter in their turn from those of biology; but all the same the one cosmic law which forms the Constitution of the universe, runs into many clauses and each individual law is a clause and an article of the Divine Constitution.

The duty of the Rivers is to flow and they obey their duty. We feel, they do so in obedience to the law of gravity but we do not see that the law of gravity is designed to make the rivers flow and require the stones to be static. That which is responsible for the design, we call the Divine. That, which is responsible for the various laws of the cosmos, and their inevitable and invariable working, we call the Divine.

Scientists stop short with the postulation of a Nature. They do not feel the necessity of bringing a Divine Agency into the picture. Surely, Nature cannot be a blind force working into laws. It cannot, of its own accord, formulate laws, and obey them. Those laws cannot be arbitrary and accidents; they must have been designed by a Gnostic Force. A blind Nature could not have been equal to the task of the architecture of life. Look at the flower. The biologists say that the flower is there potentially in a microcosmic existence in the parent plant, even before it is born. But how could it be there, according to Whose design? There comes into the picture an Intelligence, which is not be blind. That we call the Divine.

THE DIVINE

The Divine cannot be brought into the test tube for a scientific analysis. The Divine cannot be felt by the senses so as to be comprehended. यतो वाचो निवर्तन्ते अप्राप्य मनसा सह । Words fumble to describe and the mind paralyses to comprehend the Divine. It is at once cosmic and Supracosmic. It is immanent in Nature and transcends the manifestations of Nature. पादोस्य विश्वा भूतानि । त्रिपादस्यामृतं दिवि । The totality of cosmic manifestation is only a part of Him; much more lies beyond, immortal in the Heavens. The Divine is like the complex variable $x+iy$ in Mathematics which is partly manifest and partly unmanifested The i which stands for $\sqrt{-1}$ does not exist under the Sun. Yet we cannot say, it is entirely non-existent; for, we know in Mathematics, the postulation of this i has helped us to discover new theorems, which hold good in the domain of the Real variable too. The secret of the manifest seems as though to have been moored in the unmanifested. The apparently imaginary, though it be a magic to the human eye, seems to be a logic of the Divine. If a mathematician were to stop short at the gates of reality as a rationalist scientist, much of the modern Mathematics would have been lost to him. Early in the solution of a quadratic equation, the Mathematician had long ago made the first contact with the imaginary. He hailed it and accepted it into the number-fold and behold, it has led him by the hand and revealed to him many more secrets than he had expected. Hence we see there is existence beyond reality, just as Shakespeare says "Many more things in Heaven, and Earth

Horatio, than your philosophy dreams of". The Veda says "exists beyond immortal in the Heavens."

Infinity is another concept, which had long ago dawned on the mental horizon of a Mathematician A simple linear equation $ax+b=o$ though apparently linear, can still be construed to be a quadratic, whose second root is infinity. This infinity is therefore, as though, ommipresent.

The two branches of a hyperbola, extending into the infinities on either side, on the positive and the negative, are seen by analysis to meet in the infinities. The positive side of infinity must be said therefore to be contiguous to the negative side, or else there is no orientation in the infinitude.

अणोरणीयान् महतो महीयान् । आत्मा गुहायां निहितोऽस्य जन्तोः

Microcosm in a microcosm, and macrocosm of a macrocosm is the soul says the Veda. It is at once, smaller than the smallest and bigger than the biggest. What do the words convey? They mean it is pure existence, beyond space and time.

The conception of space and time is essential for any understanding of external Nature; but the soul is beyond them. Man cannot but see outwardly, पराञ्चि खानि व्यतृणत् स्वयम्भूः God has created our senses so as to work outwardly. We are therefore essentially extroverts; we are not so easily introverts; such is our physical constitution

THE MYSTERY OF LIFE

Ignorance stares us in the face, when we try to understand the mystery of life. We are born into this world from a minus infinity so to speak and exit into a plus infinity. Like a point that traces the locus of the X-axis, we spring into the finitude, and merge into the infinities. Wherefrom are we born and whereto we go, nobody is able to tell us convincingly. All scholarship is of no avail and we are pitiably ignorant of the Truth. Are we no more than a flower that blossoms and fades? Where does the ego vanish after death? Is all the pride of pomp and power to vanish into nothing, a void and a vacuum or does the ego continue even after death? These are questions that have baffled the mightiest thinkers

of all ages and climes, but inspite of all their findings, we still feel that we are no more than 'A child, crying in the night, a child crying for the light, only with a cry'. The child cries evidently for the light, for on seeing the light it stops crying; but the child does not know that it is crying for the light, much less to articulate its desire. It must be said, then, that the soul craves for the light, from its abysmal depths. So we are; we do not know what we crave for, much less to articulate our desire; we simply crave for a light and may that Light shine on us. असतो मा सत् गमय। तमसो मा ज्योतिर्गमय। मृत्योर्माऽमृतं गमय। Oh! God, lead us from the unreal to the Real, lead us from darkness to Light, lead us from death to Immortality!

THINGS ARE NOT WHAT THEY SEEM

The famous Michelson-Morley experiment designed to seek the absolute velocity of Earth with respect to the ether or Akaṣa, while yielding us a negative result has disclosed to us the constancy of the velocity of Light with respect to the observer; in its wake was formulated the equation $x^2+y^2+z^2-c^2t^2=0$ (where c represents the velocity of light *l*) which has blended the time-element with space In other words when an event which takes place at a particular point of time and at a particular point of space is signified by the coordinates *x*, *y*, *z*, *t* and when this system is transformed into another system of coordinates, behold! the spaace co-ordinate is no more representable purely in terms of space-coordinates but contains also the time-element. This means therefore that what we cognize as space-interval is not absolute, i.e,. is not the same for all observers but depends on the time-element which again differs from observer to observer. Time-consciousness differs not only from the psychological point of view but from the physical point of view as well depending on the velocity and acceleration of the observer. Space and time are got up into an inseparable mixture, and human consciousness cognizes only such mixture and has no power to separate the space-interval from the time-interval. This was revealed by Science some-time ago, and Mathematics has now risen to the occassion and read a meaning into it.

The equations lend themselves to be written as $x^2+y^2+z^2-c^2t^2 = x'^2+y'^2+z'^2-c'^2t'^2$ which reveal to us that

it is not the space-interval that is invariant for all observers but an interval of, what is called 'The space time' continuum that is invariant. This continuum, is otherwise spoken as the Minkowski's space and in it events stand in the place of spatial points. Every event has got the four co-ordinates x, y, z, t and the interval between two events is measured by the expression $(x-x')^2 + (y-y')^2 + (z-z')^2 + [ic(t-t')]^2$ which is invariant. To put it more clearly what is one mile to an observer X is not one mile to another Y if X and Y are not stationary with respect to each other; what is one hour to X is not one hour to Y but what is measured by the above expression will be the same to both X and Y. Hence if X and Y have to live in accordance they must abandon the so-called pure space and the so-called absolute time but must accept the Minkowski's space. In this analysis of space and Time it is very curious to note that Time enters into the expression by the back-door so to speak and behold! it enters with a prefix and a label i i.e. $\sqrt{-1}$ which does not exist under the Sun. Of what a wonderful universe we find ourselves as the inhabitants! Is it not partly manifest and partly unmanifested?

Long long ago before Longfellow voiced 'Things are not what they seem', and long long ago before Science revealed things as such, the Rishis of yore sounded us a warning that the universe is not what it appears to be. Our consciousness is refracted and our minds understand things only in division and not integrally. If a rod be immersed in a liquid the eye says that the rod is broken at the point where the rod enters the liquid Scientific reason ploddingly explains later that the eye has spoken a lie and the rod is not broken but the phenomenon known as refraction of light has made the rod appear so. Just in a similar manner the other senses also err in cognising the things of the universe. To give one more example, suppose our body says that 'ice is cold'. We know we have to modify the statement, that ice is cold relative to the temperature of our body. Ice may be hot with respect to some other thing whose temperature is say -50° C. Similar examples can be adduced to show that all our five senses err in different circumstances and why not we conceive that all the five senses together err conspiringly so to say to produce the manifestation of the universe as we see it! This is what is meant by the statement that our consciousness itself is refracted. यो वेद निहितं गुहायां परमे व्योमन् Whoever knows the Truth laid in the Cave of a subtle space!

WHAT AM I ?

Life is a riddle to be solved; the universe is a riddle in its manifessation.

We are born into this universe, it must be said, without our consultation. Nobody bargains for a life of evil and misery. Evidently every one of us has been subjected to a Will Divine, let us say; not allowed to act according to our will. If it were otherwise I would have chosen to be born a prince; I would have chosen to be born into the strongest mould or body; I would have chosen to live as long as I could. But alas! I am not what I would have wished to be. Some force has cruelly thrown me into this unhealthy ugly mortal coil.

Somebody says it is the result of my Karma. A Scientist says it is only an accidence and nobody has designed it. A Philosopher says, it does not matter and I need not grieve over it ; for according to him, the 'I' in me is not my body but the soul and it is the self-same soul that resides in every mortal coil. Just as the same electric current lightens a thousand bulbs, just as the same sound is heard through a thousand Radio-sets; just in a similar manner the same soul pervades the universe and adopts different Upadhis for a manifold expression. 'अहं विश्वं भुवनमभ्यभवां। सुवर्णज्योतीः' says ths Upanishat.

I pervade the Universe manifested and extend beyond; I am the supreme Light.

Another Philosopher says that *I* am an individual unit also in fact and that I have got to evolve by acquiring more knowledge. He assures me however that I am bound to evolve in course of time by the very driving force in me motivating me to acquire more Light. उन्नतिं निखिला जीवा धर्मेणैव क्रमादिह, विद्धानास्सावधाना लभन्तेन्ते परं पदं A scientific Philosopher goes a step further and predicts that humanity as a whole has been evolving; to start with matter and spirit are not different; matter is involved spirit and spirit evolved matter; all is one movement. The apparently inanimate dry phsical matter gets expression in course of time and becomes physico-chemical matter; which again in course of time gets vitalized. Matter is bottled energy

in a self-forgetful stage so to say; spirit is there in deep sleep. Gradually it gets awakened and chemical cumbination is induced into the physical matter. Thereupon life as it is manifested to us seizes hold of it. This life again, is still unintelligent and gropes in darkness · gradually it gets mentalized, mind appears to take hold of it; in fact the dormant mind expresses itself. Thus the Triple universe of Matter, Life and Mind has come into existence. It now remains to evolve further.

एतमन्नमयमात्मानमुपसङ्क्रम्य । एतं प्राणमयमात्मानमुपसङ्क्रम्य । एतं मनोमयमात्मानमुपसङ्क्रम्य ।

The context is describing the status of a Jivanmukta. He enters and pervades the level of matter ; he enters and pervades the level of life ; he enters and pervedes the level of mind. The Upanishat does not stop there. It holds out still two more stages of evolution.

एतं विज्ञानमयमात्मानमुपसङ्क्रम्य । एतमानन्दमयमात्मानमुपसङ्क्रम्य । इमान् लोकान् कामान्नी कामरूप्यनुसञ्चरन् । एतत्साम गायन्नास्ते । हा३वु हा३वु हा३वु । अहमन्नमहमन्नमहमन्नम् अहमन्नादोऽहमन्नादोऽहमन्नादः ॥

The Mind has got still to evolve into a supramental stage wherein divided consiousness merges into integral vision. Reason is on the mental level. We on the mental level have only an occassional glimmer of the so—called intuition, a vanishing glimpse of its play. Intuition is a ray of the supramental intelligence sat-chit Truth-consiousness. We work at a problem say a geometrical rider. The answer does not strike us immediately. An effort is required on our part. We have to try to ascend ; and suddenly the flash comes from where, we know not and the answer reveals itself to us. That is intuition and it is a ray from the Supermind, a descent of the Divine so to say. Tapas is no more than a prayerful effort to ascend and when there is an ascent on our side the Divine will respond and descend on us. Man is still on this mental plane, the plane of reason. He has to observe, study and reason out. A laborious proof had to be constructed to prove the simple elegant theorem of Pythagoras that the square on the hypotenuse of a right-agled triangle is equal to the sum of the squares on the other two sides. We feel that the proof ought

to be more direct but we cannot help it. Perhaps there is one more elegant proof, and that will be known as we develop in intuition. Man should evolve to a height where from he can command and integral vision of the theorem and proof all at once without enlisting the services of the lower Reason. That is the level of the Vijnana, the level of the Supermind.

Then finally comes the level of the Ananda the pure Blissful existence, which is at once Truth, Consciousness and Bliss Sat-Chit-Ananda. Having ascended to that level the Jivanmukta, is no more bound by space and time, grows into omniscience and omnipresence., sings the song as it were "I am the son of Truth; I am the nodus of Immortality; I am at once the eater and the eaten; I pervade the universe and extend beyond; I am the Light." That is the stage where the individuality of the soul disappears and it sings to itself. अहमस्मि ब्रह्मास्मि "I am the Brahman; I am all and all is me."

MY HOMAGE TO THE DIVINE

The very fact that I am born into a mortal coil and made to suffer the slings and arrows of the outrageous Fate, informs me that I have fallen short of Divinity, committed something wrong, and am made to suffer the consequences. Scientists tell me it is mere accidence and nothing is responsible for what I am but a biological heredity and an imperceptible environmental influence. I fail to understand how and why I have to suffer on some other account as that over which I have no jurisdiction or power. Certainly I am not responsible for my parentage, much less my environment. The very brother of my blood has also had the self-same heredity and also the same environment. Why is it, from the very birth, he has been enjoying a better health and is made up of a stronger mettle? It is impossible to conceive how the arbitrary environmental differences could wield the very fate of a man for all his life. Evidently there must be something else that is responsible for what I am. I rest assured that it was my own Karma, my own making in some previous birth of mine. My Shastra tells me that the very momentum of my past Karma, which is like that of an arrow shot, carries me forward through all thick and thin, ups and downs, good and bad. It was in my hands to do a good deed, to choose a righteous path just as it

was in my hands to shoot an arrow with any speed and any inclination to the horizon. Alas! I chose to shoot the projectile perhaps in a wrong direction. It is no more in my hands to order it back. It must run its momentum; and so I am what I am.

Shastra tells me that the Divine plays no more part than that of a Parjanya, a cloud. The cloud, only helps the seed to sprout up and unfold its potentialities. The right seed gives birth to the right plant not on account of the cloud raining but only on its own account, on its own substance. My previous work was a particular seed and it must unfold itself some time or other; the Divine Agency is to help it unfold, not intent on changing its substance. Hence, O God! I shall not blame thee for my mishaps! Just as I see every thing in this world follow a law and order so also the retribution that is meted out to me must also have some basic law. When I see around me that the operations of even the brute, inert, and darkened material force, are compelled to result in a world of law and order, a right relation and not of a hurtling chance and chaos, why not even the forces that appear to wield, control, and compel me to suffer, are based on a law and method, on a principle and procedure?

However, I feel I am free to do good deeds afresh even as I am free to shoot more and more arrows; but these cannot cancel the previous actions generally. Perhaps an arrow can be shot to change the course of a previous arrow shot and similarly perhaps I can now do a good turn which can change a little the result of my previous Karmas but the change would only be to some extent. In fact, the result shall be the resultant of the two forces.

Thus I find myself amidst a host of compelling forces operating on me. Let them have their course!

यत् सव्यम् तत् भवतु भगवन् पूर्वकर्मानुरूपम् ।

I gain nothing by weeping over the spilt milk. Let me not commit the same mistakes over.

मधु मनिष्ये, मधु जनिष्ये, मधु वक्ष्यामि, मधु वदिष्यामि, मधुमतीं देवेभ्यो वाचमुद्यासं शुश्रूषेण्यां मनुष्येभ्यः तं मा देवा अवन्तु शोभायै पितरोऽनुमदन्तु ।

Let me think sweet and act sweet; let me offer my sweet prayers to the Gods above; let me serve the humanity at large. Oh Gods! protect me as such; Oh fathers! direct me towards Illumination.

बृहस्पते ! सवित: बोधयैनगँ संशिशाधि, वर्धयैनं महते सौभगाय, विश्व एनमनु-सदन्तु देवा: ॥

Oh! Lord of words! Oh creator of the worlds! Enlighten this humble soul; direct him and help him evolve towards Beauty and Truth. May the Divine forces guide him in the path!

PRAYER

"More things are wrought by prayer than the world dreams of" says an English poet verily with a prophetic illumination. The prayer saves him who prays from all that is evil.

This is the significance of the name of Gayatri which has been acclaimed to be the greatest of the Vedic hymns; and what does the hymn say?

ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो न: प्रचोदयात् ।

"May we meditate on the great effulgence of the Sun (Creator) who inspires the right thoughts in our hearts." Prayer is a spiritual force which invokes the Divine. It is the button that has to be pressed to open ourselves to the flow of the Spiritual current. A prayerful man works sweetness into every one of his actions; he shall not go wrong. There is a silent spiritual influence which he sheds on all around him. Let him talk whatever, the Divine walks into his talk, illuminates and charges it with a mystic power.

'आविर्भूतज्योतिषां ब्राह्मणानां ये व्याहारास्तेषु मा संशयोऽभूत् । भद्राह्येषां वाचि लक्ष्मीर्निषिक्ता नैते वाचं विप्लुतार्थां वदन्ति' says the great poet Bhavabhuti.

Those who have opened themselves to and filled themselves with the Light of the Infinite have a force in their words, which need not be doubted; the spiritual weal is there in their words and energises them; and those words shall not go in vain. The word

सविता is at once a synonym of the Sun and the Creator. Since the Sun functions as a physical Creator, it must be said, he is the physical symbol of the spiritual Creator. The physical light of the Sun suggests that the Creator of the worlds is the Supreme Light. The heat and energy of the physical Sun is the symbol of the power of the Omnipotent. सूर्य आत्मा जगतः तस्थुषश्च "The Sun is verily the soul of all that is dynamic or static," says the Veda. सूर्यो मे चक्षुर्षि श्रितः— The Sun is there energising my eye; चक्षुर्हृदये--The eye is planted in the heart; हृदयं मयि—and the heart is in Me. अहममृते, अमृतं ब्रह्मणि- I am rooted in Immortality and Immortality is in Brahman.

Thus we see the Sun is as though, the physical eye of the Divine. तच्चक्षुः देवहितं पुरस्तात् शुक्रमुच्चरत् । The Sun invoked will tell us all this story and as such inspires the right thoughts in our hearts.

LIFE AND IMMORTALITY

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

The mind it is that is verily the root of bondage or Release. Bondage is subjection to a cycle of births and deaths ; Release is freedom of the soul from such a bondage. The Hindu mind has been trained from times immemorial to look upon this bondage or Samsara as a curse, and prays ardently for redemption out of the calamity. This attitude is being criticised by the average materialist critic as a sort of ailment called other-worldliness. No doubt, a wrong stress laid on this evanascence of human glory has crippled the Hindu in his wordly life, and has disabled him for all creative pursuits. For a long time the Hindu has not taken any interest in Science or Technology; Industry or Commerce, Economics or Politics and so he has had to pay heavily for it. The Westerner laughed in his sleeves at the Hindu philosopher who deemed this life as an evil and tried to get rid of it. The latter in his turn, looked upon the Western materialist as one no better than an automaton, who had no correct perspective of life. The crux of the matter is that both are partly right and partly wrong. The Hindu has wrongly condemned all worldly activities which attitude has killed in him all vigour and vitality requisite for a material advance, based upon

development of Science, Technology and similar factors. The Westerner on the other hand, has wrongly stressed on this side and has ignored the meaning and values of life which attitude has been responsible for all the homicidal activities, of war and destruction. A correct perspective of life and its meaning and a conduct based upon such a philosophy of life, must be quite consistent with a vigorous pursuit of life from its material point of view. To have the foot firm on the ground and have the head high in the Heavens is the correct conduct laid down by the Veda. The two synonyms of the Veda namely Sri and Amrita verily signify the material glory and the spiritual Immortality.

UNITY IN DIVERSITY

If all humanity be collectively called Man, it must be said that Man is acting now as a split personality. Man warring against man is no better than the disease of a double personality in a single man. देवासुरास्संयत्ता आसन् says the Veda 'The Divine and Titanic forces were arranged one against the other.' Even as in the same person there reside both the Divine and Asuric forces, even as amongst men there are the Divine and the Asuric persons just in a similar way there are the Divine and the Asuric forces at work in the cosmic field warring one with the other. The One grew many and that was creation. प्रजापतिरकामयत प्रजाः सृजेयेति 'Let me be many and let me beget progeny', so thought Brahman and so the primaeval unity got diversified. He who sees unity in the apparent diversity of manifestation sees correctly सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि says the Gita. प्रजापतिश्चरति गर्भे अन्तः, अजायमानो बहुधा विजायते, तस्य धीराःपरिजानन्ति योनिम्.

The same supreme consciousness impregnates the universe, establishes infinite centres and appears as though divided infinite fold. Only pandits know the root of it.

PEACE

शान्तं तपः says the Veda. 'Peace is penance.' To lull the mind into tranquility and quiescence is no easy task. 'The mind is itself and in itself can make a Heaven of Hell and a Hell of Heaven' says Milton. The mind possesses the body as it were and

rides roughshod over it. A mind uncontrolled is a devil's workshop.

The soul craves for rest and peace. All our occupations and pre-occupations we design wittingly or unwittingly are only for peace of mind. We learn and earn all for a vague happiness. Most of us feel that all happiness is treasured in wealth; so we toil and moil all the years of life for such a wealth. The mind is a vessel without a bottom; it cannot be filled in all the eternity of time. It knows anything but contentment. The beggar craves for a hundred coins, which is his target. The man who has a hundred craves for a thousand, for that is his life's ambition. The one who is already in possession of a thousand, fixes his target at a hundred thousand and that man who has been already in possession of that aims at becomming a Zamindar; the Zamindar, in his turn craves to become the King of a land; the King deems it his life's purpose to become an Emperor. But alas! the Emperor is not in a position to enjoy what he has; he has no appetite for even a morsel of food; he prays for a status which knows not disease, old age or death. In other words he wants to become the immortal Indra of the Heaven. Indra, it is said is only an officer who must obey the command of Vishnu, the Almighty. So even he, is not contented for he has to obey and not rule. Who is it that is contented in this universe? Contentment is peace and peace is Heaven!

INFINITY

The idea of Infinity is a nightmare to the Mathematician. Man is a humble finite being. His horizon of comprehension is a circle of finite radius. Much more lies beyond this horizon. What is beyond his comprehension, he fails to congnize and rests contented naming it infinite. The very word 'Infinite' expresses a confession of his inability to comprehend. Infinity peeps into Mathematics very often. The Mathematician tries to deal witn it; but in all his commerce with it, he is essentially limited to finitude. His metric has no meaning in the Infinities even as the significance of his positive and negative signs has no more any validity there. For example consider the sums of the series

$$1+2+3+4+\ldots\ldots\ldots = S_1 \text{ (say)}$$
$$1+3+5+\ldots\ldots\ldots\ldots = S_2 \text{ (say)}$$
$$2+4+6+\ldots\ldots\ldots\ldots = S_3 \text{ (say)}$$

A Mathematician rests contented to say that all the three sums tend to infinity. However, he does not arrogate to himself the power to measure the infinitude. The moment he tries to compare the three infinities he arrives at absurdities which inform him that his metric has no significance in the infinities. Thus, for example, though S_1 is the sum of S_2 and S_3 when we say that all the three sums tend to infinity we are driven to the conclusion that a part is equal to the whole in the infinities.

पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते

That is Full, this is Full, if either the Full is subtracted or added to the Full, still it remains Full.

S_1 tends to infinity; so do S_2 and S_3. In other words each of the three is Full by itself. If either S_2 is subtracted from S_1 there remains S_3 which is Full or again if S_2 be added to S_3 we get S_1 which is Full. Hence the idea of part and whole does not hold good in the infinities much less the idea of 'greater and smaller'. In fact, comparing S_2 and S_3 term by term each term of S_2 being less than the corresponding term of S_3, we expect that even in the limit S_2 shall be smaller than S_3. But behold, ignoring the first term of S_2, every term of S_2 is greater than the corresponding term of S_3 so that S_2 will have now to be greater than S_3 according to the same logic. Thus S_2 will have to be at once greater and less than S_3 which has no meaning for us.

Again every term of S_3 being double that of S_1, S_3 will have to be double S_1; that is a part of S_1 has not only the claim to equal S_1 but has the audacity to be double of it. नमो ज्येष्ठाय च कनिष्ठायच says the Veda. He is at once the greatest and the smallest and He is at once the older and the younger. Here is my homage to Him.

BEING IN THE INFINITIES

In analytical geometry, we get the idea that a circle which appears to be very humble and circumscribed in the finitude, yet passes through what are called the circular points at infinity. These points

have only an imaginary existence in the Infinities. Analysis has revealed to the Mathematician that every circle passes through them. A point is also a circle only with a zero-radius. It also shares the property mentioned above Thus we are led to conclude that even a point which has no more existence than ideal, is seen to have its being even in the Infinities. What does this mean? अणोरणीयान् महतो महीयान् Even the smaller than the smallest namely a point has yet its being greater than the greatest. Infinitude is wrought into the apparent spatial infinitesimality as it were. Hence we see, things are not what they seem in the ultimate analysis. Man's logic is essentially circumscribed in the finitude. It has no validity either in the Infinitesimal domain or the infinite.

ZERO

Zero stands for nothing in the language of Mathematics. Yet it is not without a philosophical significance. It is the twin sister of infinity, so to speak. It corresponds to the precosmic existence of the Universe as it were, 'what was there before creation? This question has engaged the attention of many a philosopher. Evidently the Uuiverse could not have been born out of nothing; but if there were something, what was it and how was it? It was something like Zero says the Upanishat असद्वा इदमग्र आसीत्। ततो वै सदजायत। Even as all numbers arise out of Zero, just in a similar way all manifestations arise out of nothing—like undifferentiated potentiality so to speak. In one way we can read omnipotence into Zero Consider the equality $5 \times 3 = 15$; 15 contains 3 and 5 as factors. Consider again the equations $10 \times 0 = 0$, $100000 \times 0 = 0$. According to the same logic, 10 and 100000 are both factors of Zero. In fact, every nameable number is a factor of Zero. In other words Zero contains every number as a factor. Is not Zero therefore omnipotent? Its nothingness is just but apparent. The logicians speak of अत्यन्ताभाव 'Absolute nothing.' Even this absolute nothing implies the idea of the existence of something; for the word nothing first implies a thing and later its negation; hence the idea of a thing preceeds the idea of nothingness. In that way also nothingness is a prelude to the birth of something. नासदासीत् नो सदासीत् तदानीं says the Veda. It was neither a thing nor nothing before creation. Zero signifies such an existence

even as infinity signifies the manifested Brahman. While the real numbers extending to infinity born out of Zero symbolise the manifested Brahman, the imaginary numbers symbolise the unmanifested Brahman. Thus the word संख्या or number सम्यक् ख्यापयतीति संख्या which means 'that which verily makes it known', rightly symbolises the Brahman.

SERVICE

There is nothing like service to sanctify the conduct of a man. शुश्रूषेण्यां मनुष्येभ्यः 'Let me serve the humanity at large', prays the Rishi with the Vedic voice. To serve is to enjoy; to sacrifice is to possess; such shall be the spirit of a devotee. What justification is there for the life of a mango tree if not to serve; what purpose does a cloud serve if not to serve; why do rivers flow were it not to serve; with what purpose does a cow milk unless to serve. All the elements and creation proclaim with a single voice that their mission is but to serve. Why is man selfish to such an ugly degree? With what propriety can he claim superiority to God's creation. Man kills a Man! Nation destroys a nation! What a brute force! Oh God! make me feel the pangs of the poor! Make me feel the thirst of a tree! Enlighten me to say आरात्ते अग्निरस्तु, आरात्परशुरस्तु ते। निवाते त्वाभिवर्षतु स्वस्ति तेऽस्तु वनस्पते! Oh Vanaspathi! (Tree!) May the fire be far away from you! May the axe be away from you! Let the clouds shower on you without winds! May good be unto you!

Oh men! permit not the brute in you overtake your humanity. Be able to say लोकस्समस्ताः सुखिनो भवन्तु! Let all be happy Live and let live. Everybody is given to live on this Mother earth. What right have you to deprive another of his food or of his life?

Atom Bomb! what a ghastly brutality! To what a subhuman level, nay to what a subbrutal level man is capable to sink?

A serpent in all its life perhaps kills but a single man. A tiger during all its life-time perhaps kills but a few men or animals. A single man is now up to kill a nation whole-sale and what is more, he gloats over his capacity with a shameless sense of pride. What a collossal murder was it at Hiroshima! Alas! this has the sanction and approval of the so-called brutal nationalism. Men

have no tears in their eyes. How is it that they have lost all the sense of feeling in the name of nationalism? To murder a man is brutal; to murder a family is sub-brutal; and what is it to murder a city or a country wholesale. Tell me not that men are civilised. It is all humbug and a bloody lie. Say, that men are brutalized. Woe unto the leader of the nation who refuses to see eye-to-eye with the other nations. False sense of patriotism, false sense of nationalism, both are reigning supreme. The puranas tell us that the ocean was churned and the great poison Kalakuta was first born. There was a Siva to gulp it. Again was it churned and it gave birth to Nectar and Goddess Lakshmi. Scence is the ocean that men have been seeking to churn. The first Kalakuta has been born and it is the Atom bomb. There must be some Siva to Swallow it. Man! say not that the puranas are cock and bull stories. They are sounding you a warning. Allow not the atom bomb to put an end to all humanity. You have to pursue your churning the science. Nectar and Lakshmi are still to be born. Lakshmi stands for all worldly wealth; nectar stands for the Godly immortality. Man has to acuqire both and that is the goal of all evolution. यस्य ज्ञान दयासिंधोरगाधस्यानघा गुणा: सेव्यतामक्षयो धीरा: स श्रियैचामृताय च ॥ rightly says a great poet. God is an ocean. He has many good things to give us. Besides many others, He holds out the two greatest boons श्री and अमृत wealth and immortality. Man! raise thyself so as to deserve the boon.

THE DIVINE DYNAMIS AND STATUS

Oh! God! When I try to visualize Your greatness, invariably the picture of the infinite cosmic dynamis of the galactic systems dawns upon my mind. The hundreds of millions of stars, each a sun of mighty energy, making up one island universe, the so-called galactic system and again the hundreds of millions of the island universes making up the cosmos all dashing away at speeds amounting to thousands of miles per second—all this picture flashes in my mind. You are the Iswara and this is all your Aiswaryam! You are the Lord and this is all your Estate. What am I an insignificant point in the infinitude of space! I shiver to see a house on fire. What a fire you have packed into the bosoms of the billions of suns! What for, and what do you mean by this play? Behind

this immense dynamis, you have your Lordly Status! Within this body of Dynamis you have your soul of the status; the soul that pervades the entire Universe, and establishes centres infinitefold. I too am a humble centre. I am the centre and you are the circumference of infinite radius. I am but a drop and you are the mighty ocean. Like a drop on the ocean, I live my life, till the stretching arms of the Sun, like those of Death evaporate me into the skies. Then I hover and hover till at last a cool breeze, like the Pranavayu, breathes back life into me and brings me unto my former shape, a drop. I drop unto Mother Earth from my Father, Heaven, then trace a windidg locus and at last seek my former abode the ocean. Each man pursues the same path like each drop of the ocean.

इदं द्यावापृथिवी ! सत्यमस्तु, पितर्मातः यदिहोपब्रुवे वां

PEACE

There is nothing like peace in this world of turmoil. In the midst of diseases and calamities the soul craves for peace. Peace is the status of the soul; it is the original blissful existence of the soul. Like the smoke that covers the fire that Samsara with its manifold miseries envelopes the soul and eclipses its lustre. पृथिवी शान्ता साग्निना शान्ता सा मे शान्ता शुचगँ शमयतु; अन्तरिक्षगँ शान्तं तद्वायुना शान्तं तन्मे शान्तगँ शुचगँ शमयतु; द्यौः शान्ता, सादित्येन There is fire in the bosom of the Earth. यथा पृथिव्यग्निगर्भा द्यौर्यथेन्द्रेण गर्भिणी । The earth is pregnant with fire; The atmosphere is pregnant with the winds. The skies are pregnant with the Sun. In spite of the fire that is burning within the bosom Mother Earth is all peace. In spite of the terrible velocity with which she spins around herself and round the sun, she presents us a calm peaceful smiling face smiling with the green plants and the lovely crops. May she grant peace unto me and drive away panic from my bosom.

In spite of the fact that the atmosphere is pregnant with the wind, which is capable of terrible commotion, it presents us calm and peace. The wind blows sweet upon us. May that Antarisksham (atmosphere) remove the pangs of my bosom!

Again, in spite of the fact that the celestial heavens lodge in their bosom the mighty dynamism of the Sun, the Sun on whose surface atoms break and cataclysms are wrought every second, they still

present us a lovely appearance and bring us peaceful dawns. May such heavens grant peace unto my longing soul!

What am I about? What is it that I can achieve in this world? In the eternity of time and in the vastness of space where am I? Oh God! I realize that I am humbler than the humblest. Yet there is somehow, a lurking consciousness in me that perhaps I am a spark of thy fire and as such am also omnipotent Though it be an ultimate reality, for all practical behaviour, I feel I am miserably limited, in all aspects. I have learnt something that people call learning; but I feel I have learnt that I need not have taken the trouble of learning, and I have not learnt what I should have learnt My pursuits have all been a big digression from the righteous path of devotion. All my life's programme has been to earn money with which to keep the body and soul together But alas! I have laid too much stress on this side of my activity. A false idea of Social Status has overtaken me and has motivated me to do what I have been doing. At this distance of time I feel it is all meaningless and in vain. The little discipline that I have had as a sense of duty enables me to claim your pardon. I have always tried to learn a lot of what people call knowledge, but I feel in my heart that it is all a learning which does not help me understand even an iota of your Divine mystery.

Scientists have been voraciously pursuing a study of the manifested nature. They are indeed learning to disclose some of her secrets. Even that learning is a kind of prayer for श्रुतं तपः says the Veda. To understand nature is to understand you To dig the Earth is to find water; to dive into the depths of Nature is to reach the Divine. The scientists may not have that purpose in their mind; but they are bound to reach the waters of the Divine.

आपो वा इदगूं सर्वं विश्वा भूतान्यापः

Everything is an expression of those Divine waters; they are the waters that pour upon the mortal mind from the Nodus of immortality.

We shall not decry the pursuits of the Scientists; they must succeed and ultimately knock at the gates of the Divine. In fact

Mathematicians have already done; only they must recognise the Divine. Even the physicist have hit the surface; the electrons and protons, which they thought were substantial alas have disappeared into waves of energy. There is nothing physical in reality but only waves and waves every where. Man and beast are alike bundles of billions and billions of waves. Indeed they are the waves of the Divine waters of energy अप एव ससर्जादौ says the Veda. God has created only water at first. What does it mean. They are not the physical waters; they form the waters of the Divine about which the vedas sing योऽपामायतनं वेद whoever knows the status of the waters आयतनवान् भवति verily he acquires his status. योऽप्सु नावं प्रतिष्ठितां वेद प्रत्येव तिष्ठति Whoever learns that this boat of the universe is poised on the waters of the Divine, has verily the Divine Status. The waves of Physics, the waves into which all matter and energy have been ultimately resolved, they are the waves on the surface of the waters of the Divine.

PRAYER

There is nothing like prayer for man. Any man cannot do better than pray. 'More things are wrought by prayer than the world dreams of' says a poet. All great prophets and seers were essentially devotees of the Divine. They sang the praise of the Almighty. All the Elements of Nature are singing the praise of the Lord. The celestial globes and the spangled heavens are all singing the song of the Divine as they spin round and round. Their song is rightly called the music of the spheres. Their song is no other than the ओंकार of the Brahman. The lily on the lake and the ripples on the waters they are all muttering the same prayer. For whose enjoyment does a flower blossom in the depths of the forest. It is the homage that the creeper offers to its creator. Right from the far-off galactic systems down to the Electrons that spin about their nucleus, they sing the song celestial.

When the whole universe is filled with the music divine, why is it man! that you do not add your voice to the chorus. Evidently you are sophisticated. Your intelligence is your folly. Your knowledge is your obsession. Sublimate them and let them not be refracted. What is it that you can do better than to surrender your ego before the sublime Divine! The very fact that you are

born into a mortal coil, of which you are no master, must inform you that there is a Higher Power which commands you. Obey and save thy soul. Do not disobey and perish. When the head aches you must bow your head and suffer. You cannot at once remedy it nor your doctors with all their professed knowledge. What a helpless situation! Yet you arrogate to yourself all powers. What a self-deception! Don't you realize that we are all poor mortals, given to live–how long we do not know? Can you know from what infinity you have been born and into what infinity you sink again?

Knowing all this do you still pride over your greatness. If so, you must be schooled and taught to know your place.

वैश्वदेवीं वाचनुद्यासं शिवां......ब्रह्मप्रजापती

Oh God! I utter my prayer to every Divine manifestation All my talk, I shall make sweet to the Gods. May the Heaven and the Earth bestow happiness on me. May all this universe make me happy. May the Moon and the sun grant me happiness (May the Moon grant me mental happiness and the Sun bodily hapiness) May the Brahman and the creation bless me with happiness! Om peace! peace! peace!

THE COSMIC PICTURE

What a tremendous comos into which I have stumbled! Infinite vistas of time, vast meaningless expanse of space, billions and billions of glaring suns, and a tiny speak of the Earth on whose surface, I am an insignificant dot; the tiny speak of the Earth with all its twenty five thousand miles circumference spinning round the sun at a distance of 93000000 miles; the Sun, an immense blazing ball of 864000 miles diameter controlling the planet pluto even, from a distance of 3753500000 miles; our galactic system with its hundred thousand million Suns, some of which are even millions of times bigger than our Suns, and 100 thousand million galactic systems making up the cosmos!

The gignatic galactic systems dashing off at tremendous velocities, what a wonderful dynamis! What a collossal terrific energy!

Oh! Lord of the Universe! Really I swoon to understand the immensities of Your estate! What am I even to pay my homage to you; and what are my words to describe your greatness. However, let this be my prayer to you.

नमस्ते अस्तु विश्वेश्वराय महादेवाय ।

May this salutation be to you the Lord of the universe and the God of Gods!

MAN'S ACHIEVEMENT

Ever since the first man came into the picture of the universe billions and billions of men must have lived their lives and died. Every one of them has been buried in the bosom of time. Taking a retrospective view of man's achievement all these years, it is possible to hold either of three points of view. It may be that in the eternity of time man's life is no superior to that of a fly that is born soon after a rain and expands its short life in an hour or two in the neighbourhood of a light आशातिकाः क्रिमय इव The race of humanity is like the battalions of such flies; only the difference seems to be in matter of longer life and for a longer time. If that be so, man's pride is all a shadow.

There is the second point of view which postulates individual evolution and salvation. Just as amongst a band of players, one is said to win, similarly out of all men, some are born with the so-called spiritual inspiration, with whose momentum they live their lives towards a consummation which people call salvation. All the sages and seers are considered to belong to this class. This view has been held by all religions till very recently.

In the wake of the recent theories of evolution, and advances made by Science Sri Aurovindo has delivered us a message that evolution must be collective and that humanity as a whole has been progressing. According to him, the present obsure physical mentality of man has got to be raised towards a plenary supramental illumination. No doubt ever and a non were born sages and seers in all times and climes but they were very few and far between.. There must come a day when such supermen will not be a rare occurence but should form a race. Otherwise there is no meaning in the process of evolution.

NATURES' ALGEBRA

Nature has her own Algebra and symbols. To understand her secrets is to solve her symbolism The data are there and the problem has been set for man to solve. She has provided man with the clues as well. Day and night, Light and darkness, Life and Death, Real and unreal, consciousness and sleep are amongst the many, pairs of opposites which are symbols of Natures' Algebra. This terrestrial light shall remind us of the Light celestial besides which it fades into darkness. This terrestrial life shall remind us of the Life celestial besides which this is no more than death. This terrestrial consciousness should remind us of a Higher limitless consciousness besides which it is no better than sleep.

The mountains and the oceans, the rivers and the lakes, and other terrestrial objects of Nature have got their own story to tell. The wind and the Fire, the clouds and the lightning are symbols of the same algebra. Above all, the Sun and the Moon, the planets and the comets, the stars and the galaxies stand out as symbols of the Heavens. Each symbol has its own meaning and purpose. The totality of cosmic manifestation may be said to be a function of many variables, of unkowns God is as though a great mathematician who has posed a great problem of algebra. Nature is as though playing hide and seek. Step by step man has been advancing and solving the problem Time must come when man not only understands the exteternalities of nature but even probes into the constitution of the soul in a scientific way Just as it has been easy to fly into the heights of the outer atmosphore and difficult to dive into the depths of the ocean just in a similar way it has been easy to understand the constitution of the external manifestations of Nature but difficult to plunge into the abysmal depths of the soul.

THE PHILOSOPHY OF HUMAN LIFE AND THE CONCEPT OF A UNIVERSAL RELIGION

Man is man in whatever clime he may be, and humanity is but one race. Man has been evolving from stage to stage and has got to evolve further. This has been envisaged by the Upanishadic seers and interpreted by Sri Aurovindo. Let America advance in Science and let Russia develop technology; we still say that Man is doing all this.

Humanity must be knit closer and be integrated into one spiritual race intent upon unfolding its Divine potentialities and Man has to rise to the highest altitude of his being and a Super-human race has to be born out of him.

For this Divine purpose, (I say it is Divine because the programme has already been chalked out by the Divine as it were and Man did not know he was capable of all his achievements). Man has to outgrow his narrow national outlook. It is also neccessary to evolve a Universal Religion based upon such a philosophy of human life. All religions just but say that there is a Supreme Divine Consciousness which has been guiding the universe in all its evolution. Thus far we shall all accept and even the most rational scientist will have no objection to accept this. Mere recognition of this is not enough. Man has to become prayerful in his attitude to this Divine That purges him of all his hatred towards others. Not only that. It will be the first step towards an internal evolution in man that has yet to take place.

Man has been advancing outwardly with far greater a rate than he has been inwardly. That is why nations are not able to shed their military outlook though they have achieved wonderful things in the field of Science and Technology. Hence time is ripe for Man to address himself as to how he could develop his inner

personality in other words, a Scientific religious outlook of life which will be universal will have to be developed, based upon a correct perspective of the goal of human evolution. The goal may not be defined in clear terms as yet. The Hindu may say that Moksha or Brahma Vidya (i.e. release from the bondage of the body or knowledge of the Brahman) is the goal of human life. Somebody else may say that a knowledge of the mystery of life may be the goal; by this he may mean that Man must be able to give birth to life (in a Scientific sense), and conquer death. In other words there shall be nothing that Man will not be able to do.

Vedic Seers declared at the top of their voice that all evolution of Man must be internal. Prayer and penance are their watchwords. More things are wrought by prayer than the world dreams of and there is nothing that penance cannot achieve. This principle has to be recognized by Man now more than before. Human outlook has to be sublimated and spiritual values of life have to be recognized. Humanity as a whole has got to divinize itself steadfastly sinking all differences national or otherwise. Moral or say spiritual evolution must take place side by side for otherwise there is an impending danger to humanity. The soner this universality of outlook is recognized and developed, the better it is for Man to survive and flourish.